

*THE STUDENT'S
DEUTERONOMY.*



R. B. GIRDLESTONE.

THE STUDENT'S DEUTERONOMY:

A Corrected Translation with Notes and with
References in Full to the Preceding
and Later Books.

BY

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INTRODUCTION.

PART I.—SPECIAL FEATURES OF THIS VOLUME.

§ 1.—*The Corrected Translation.*

IT may seem presumptuous for a private individual to correct the Authorised Version when a Revised Version has been issued by persons of authority. My plea, however, is a simple one. Years before the Revised Version was prepared I had published an examination of Old Testament terminology ('Synonyms of the Old Testament,' Longmans, 1871; second edition, Nisbet, 1897). In that work I pointed out the wealth of the Hebrew language, and the exceeding importance of giving a consistent rendering to the moral, theological, and ceremonial words contained in the Old Testament. I know all too well that it is impossible to be absolutely consistent in translation, and that the strict letter must sometimes be sacrificed to the claims of idiom and smoothness; but I certainly looked to the Revisers to introduce into their new version the leading distinctions which lie on the face of the Hebrew Bible. I thought, for example, that they might have made a difference between a door and a doorway or entrance, between sacrificial burning and non-sacrificial burning up, between 'may' and 'can,' between forgiveness and propitiation, and between respect of persons and regard of persons; but this, it appears, was too much to expect. The fault probably lies to a large extent with the British and American public, who clamoured for the Book, and who would not give the Revisers time to pause and go over the whole work again. The issue of the New Testament before the Old Testament was most disastrous; but on that I will not dwell. I will only say how earnestly I desire that the whole work—to which we owe so much—may receive a further careful revision, both as regards text and translation.

Reverting to Deuteronomy ; the writer or speaker, whom I take to be Moses, had a good language, with plenty of words at his command, and I have tried to vary the English words in accordance with his Hebrew utterances. Thus, I have distinguished between the words for sacrifice, offering, and presentation ; between the three words which have to do with leaven ; between the three words for 'searching,' in the first chapter ; between the various names for idolatrous objects ; between the two names for the locust and the two words for stoning ; between affection and love, a pledge and a security, ground and land, grass and green herb, sojourner and stranger, congregation and assembly, abominate and abhor, holy and merciful, blessed and happy, word and commandment, provoke and irritate, power and firmness, fruit and produce, speaking and reciting (answering), rock and cliff.

I have substituted servant for bondman throughout, hear for obey, say for promise ; I have rendered forefathers instead of fathers (where the patriarchs are referred to) ; I have put tablet for table, declare for profess, gully or brook for valley (*wādy*), desert for wilderness, track for way, border for coast, cross for go over. I have tried to distinguish between words bearing on teaching, on law, on marriage, on oaths and curses, and on destruction.

I have translated the peculiar word *חָרָם* (*charam*) by the expression 'devote to destruction,' as it marks Israel's office as the LORD's executive in dealing with the Canaanites. I have used 'dispossess' for 'cast out' where it stands for part of the word *יָרַשׁ* (*yarash*), to possess. For 'early and latter rain' I have substituted the more descriptive words 'autumn and spring rain' ; I have used the ambiguous word 'correct' for *יָסַר* (*yasar*), which means both to teach and to chastise ; I have translated *יָכַל* (*yacal*) by 'can' rather than 'may,' as it illustrates the use of the same word in other important passages of the Bible.

Some words I have had to leave, though I do not like them, *e.g.* little ones, terribleness, peoples, peace-offerings, money, law (for which, however, I have frequently substituted the literal meaning 'instruction'). I have also retained LORD for *יְהוָה*, but have used the formula 'LORD and Master' for *יְהוָה אֱלֹהֵינוּ*, which is only used in two prayers. It is interesting to trace this formula in later prayers, *e.g.* Judg. 16. 28 ; 1 Sam. 23. 10.

I have left unaltered the conventional spelling of Sihon, Og, Joshua, Judah, etc., also the names Egypt, Red Sea, etc. ; but I have generally

respected the singular number in the tribal names Jebusite, etc., and have frequently retained the definite article which is found before such words as Bashan, Jordan, Lebanon, etc.

In case of the emphatic doubling of Hebrew words I have done away with the word 'utterly,' and have substituted 'surely' or 'indeed.' I have used the hyphen, in important cases, to connect two English words which stand for one Hebrew word, *e.g.* burnt-offering. I have reduced italics to a *minimum*, and have also occasionally used inverted commas and marks of parenthesis, and have adopted modern punctuation and spelling, and have slightly relieved the Version of its antique cumbrousness by putting 'to' for 'unto,' etc.

§ 2.—*The Quotations.*

These are printed in full, so as to appeal directly to the eye, and to facilitate comparison. They naturally fall into two classes :—

First, there are the references to the preceding Books. The speeches are full of reminiscences of past history and legislation. In one passage they take us back to Adam ; in another to the separation of the families of man after the Flood ; in another to the destruction of the cities of the Plain ; and in several others to the grant of the land of Canaan to the seed of Abraham. These last passages give us verbal quotations from the patriarchal narrative contained in Genesis, which is regarded as a Divine charter uttered in human speech, confirmed by a sacred reiteration or oath, passed down (after the fashion of all important narratives long before Abraham's time) in writing, and regarded as the foundation of Israel's destinies and hopes.

The speeches of Moses also abound in references to the entrance of the patriarchs into Egypt, to the time of servitude, the plagues, the Passover, the Exodus, the wonderful works done by God in the wilderness, the giving of the law, the story of the golden calf, the renewed covenant, the mission of the spies, the penalty on their infidelity, the sins of Aaron and Miriam, and the judgment on Moses himself, together with other notable events which happened during the previous forty years.

Entwined with these historical references are the parting instructions based on the Sinaitic legislation, which had been delivered to the previous generation. The number of strictly verbal quotations of this class is startling. The relation of the speeches to the preceding Books

is thus analogous with the relation of the Prophets to the Historical Books, or of the Epistles to the Acts of the Apostles. In fact, we have here a true *Horæ Mosaicæ*; this is illustrated in the present volume by the plan of printing the references in full. On the whole, when we consider the number and minuteness of these verbal references in the speeches to the preceding books, most of us will be established in the conviction that we are facing the words of a true man, are not reading cunningly-devised fables. Consequently, when apparent inconsistencies arise, we must avoid any solution which creates more difficulties than it solves.

Secondly, there is a considerable number of passages in Deuteronomy which are quoted more or less verbally by later Old Testament writers. These also are printed in full. We find, on examination, that the Speeches are known, and quoted with more or less freedom or exactness, in the Books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, the Psalms, Proverbs, Isaiah, Hosea, Amos, Micah, and the later prophets. The consequence is that in estimating the date of the Book we are reduced to one of two alternatives—either the writer of Deuteronomy borrowed from these Books, or they borrowed from it. The conclusion in favour of Deuteronomy being the original is inevitable. To imagine yet another Book, now lost, from which both Deuteronomy and the other Books borrowed, is equally unnecessary and unreasonable.

For a discussion of the free use which Old Testament writers made of the works of their predecessors, I venture to refer to the work on Biblical ‘Deuterographs’ (Oxford University Press), where the matter is fully gone into. But I would point out three simple principles which are acted upon in all other cases (*e.g.* in questions concerning the New Testament Canon), and which must be borne in mind when we are dealing with Deuteronomy.

First, if a passage in a later writing can be traced to Deuteronomy, and to no other known source, the existence of Deuteronomy as a whole may be taken for granted unless there is plain proof to the contrary. In such a case the Book is regarded as ‘in possession,’ and the burden of dislodging it belongs to the antagonist.

Secondly, if one out of a group of contemporary writers distinctly quotes Deuteronomy, we conclude that the Book was known at the time, even though other writers of the same age do not happen to quote it. There was no standing rule that every prophet should give verbal quotations from all the works of his predecessors.

Again, each quotation which is admitted makes it easier for others to be accepted. Doubtful quotations thus get the benefit of the doubt. The student will find on turning to the Index that quotations often come in groups, and that some are far more clear and convincing than others ; but the latter will usually be recognised when the former have been accepted.

Surprise is sometimes expressed that there are not in the Prophets more quotations from Deuteronomy than we actually find ; but we must bear in mind that some six centuries had elapsed between the time of Moses and that of Hezekiah, and consequently the prophets had much more of historical material to comment on in their addresses. There had been the entrance into Canaan, the deeds of the Judges and of David, the lapses into idolatry, and the consequent vicissitudes of Israel's history. These events, being nearer the time of the Prophets, are naturally prominent in their minds. On the whole we may be surprised that there are so many verbal references to Deuteronomy, rather than that there are so few. At any rate the references to Deuteronomy in Isaiah (the first half), Hosea, Micah, and Amos, are quite sufficient to justify the conviction that Deuteronomy was in existence and in use as a book of authority in the time of Hezekiah ; and if we attach any value to the declarations contained in continuous narrative included in Samuel and Kings, we shall have no doubt that both Deuteronomy and its younger sister Joshua were known to Samuel, David, and Solomon. We are thus driven back to the period of the Judges, and we are within measurable distance of the age of Joshua and of Moses himself.

§ 3.—*The Notes.*

These are reduced to as small a compass as possible. Some of them are linguistic, and specify the peculiar words and usages contained in Deuteronomy. Others are critical, and shew where Deuteronomy varies from, or is in harmony with, the earlier Books. Others are geographical and archæological. I owe them mainly to the work of the Palestine Exploration Fund and to kindred societies, and in part to my own reminiscences as a traveller east of the Jordan 40 years ago. Other notes point out the theology and the religious convictions which underlie Mosaic legislation, and which lead up to the great manifestation of Divine truth and life in Christ. I ought to add that in preparing

this book, which has been sketched out for years, I have studiously avoided discussing the views of modern commentators, preferring rather to dig into original sources, and regarding the Bible in the original languages as the best commentary on itself. Those who set themselves to this method of study, and who give themselves the time to prosecute it fairly and fully, need not be accused of presumption or disrespect to others even though they do not quote, with approval or the contrary, the writings of the critics of the day.

PART II.—THE BOOK OF DEUTERONOMY.

§ 1.—*Genuineness of the Book.*

THE best answer to criticisms on Deuteronomy is Deuteronomy itself. Let the Book be read as a whole. Let it be taken on its profession, in the spirit in which it was written. Let those who read it have their minds impregnated and their hearts imbued with the earnestness, the reverence, the deep conviction of Divine realities, and the faith in the living, self-revealing God, which breathe through all its utterances. Let us give the Book fair play, for surely it deserves such treatment. It has been venerated and regarded as a Book of Divine authority by the sons of Israel from the time of Moses onwards, and by the Christian ever since the days of Christ.

The Book professes to be a collection of farewell Addresses, uttered by Moses in his extreme old age just before he died, and before Israel entered Canaan, when the generation of full-grown men who had come out of Egypt had passed away, almost without exception. It breathes the atmosphere of the desert. It is instinct with the history of the past and with the prospect of the future. Whilst largely retrospective, its object is practical rather than historical, and hortative rather than legislative.

If these addresses do not adequately and faithfully represent the last words of Moses, if the pages which contain them are not an official and authoritative record of his farewell utterances, then what are they, and how came they into their present position? They must evidently, in this case, be a fabrication by a false prophet, and he must have palmed them off on an unsuspecting people with the purpose of promoting certain views. Now the views of the Book, its drift, its intent and object, are clear enough. They are absolutely transparent. The Book

is a call to love, loyalty, and reverence, to be exercised towards the one living and true God ; and the foundation thought of God was, that He had redeemed Israel from Egyptian servitude, within the memory of some who were still living, and that He was just about to fulfil His promise to the patriarchs by giving the people the land of Canaan. Accordingly, the rules already laid down for Israel's guidance were to be obeyed, not only in the letter, but in the spirit. What false prophet would seek to fabricate such a Book ? and with what object ? If the answer be that the composer was not a false prophet, but a true one, writing what he thought Moses might have said, using Moses' name as an imaginary speaker in order to give weight to his own utterances according to the (supposed ?) fashion of the time, we may fairly answer that the cause of truth is never served by lies, in the long run ; that we know of no such fashion in that time ; and that the inspiration of the Spirit of Truth could not be claimed for such a production. Moreover, we have on our side those who not only used the Book in later times, but pleaded its utterances as Divine,—Nehemiah, for example, when he prays (1. 8, &c.), 'Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying,' etc.

If it be replied that a careful analysis of its contents shows that the Book *must* have been compiled in comparatively later days, *e.g.* in the time of Josiah, or at least not earlier than the days of Hezekiah, and that though doubtless incorporating some early traditions, it must, on purely critical grounds, be brought down from its high Mosaic pedestal ; then we are inclined to rejoin, Hast thou appealed to critical grounds ? to critical grounds thou shalt go.

The first principle of all sound criticism of an ancient book of authority is that we should take it on its profession, read it in the light of its supposed age, and patiently study its language, its utterances, its reminiscences, its tone, and the use made of it by later writers. Do the speeches bear these tests or do they not ?

The alternative course is to take the Book on the so-called critical hypothesis, or, as I should prefer to call it, the destructive and uncritical hypothesis. We must then ask ourselves whether it reflects the age, the circumstances, the surroundings, the language, the atmosphere of the divided kingdom in the days of Hezekiah, or Josiah, or even of the united kingdom of David and Solomon.

For the purpose of carrying out such an investigation, we may divide the early history of Israel into four sections : the Patriarchal life, the

Egyptian servitude, the Desert sojourn, the Canaanite inheritance. The addresses contained in the Book before us are post-patriarchal and post-Egyptian ; they adjust themselves to the close of the Desert sojourn, and they are professedly pre-Canaanite. This can be illustrated historically, theologically, geographically, and linguistically, as I pointed out in a magazine more than thirty years ago. Now in all these respects there is a wide gulf between the age of Moses and the age of the Kings. This statement is broad enough, and can readily be tested by the veriest tyro in criticism. It is simply a matter of fact that few things are even apparently inconsistent with the conviction that the addresses in the Book are faithful reports, whilst many things are inconsistent with the theory that they are Forged Decretals of the age of Hezekiah or Josiah.

But there are always hypercritical critics, in other countries if not in England, who are so engaged in straining out the gnat of petty difficulties that they unwittingly gulp down a whole camel burden of indications which go against their theory. For their sakes let us look at a few details which will illustrate the position of the Book pretty clearly. There are certain pitfalls into which such forgers of Mosaic addresses would be in danger of tumbling, and from which (on the destructive theory) they have miraculously escaped. These will best come to light if we enumerate certain phenomena in the Book itself :—

i. *Jerusalem* is never named in the Book. It might easily have been introduced in connection with the predicted centre of worship. The same may be said of *Zion*.

ii. The *Jebusites*, who seem to have held a corner of Jerusalem as far on as the time of David, if not further, are only referred to in the list of the Seven Nations, and without any emphasis being laid on them.

iii. The *Philistines* are not among the nations to be destroyed. They are only casually referred to in the Book, whilst in later times they occupied a painfully conspicuous position.

iv. The *Edomites* are dealt with in a much more tender fashion than would have been permissible in the days of the Kings.

v. The same is the case with the *Ammonites* and *Moabites*.

vi. Various races of *aborigines* are named in Deuteronomy who vanished from view in later times.

vii. No names of *places* are mentioned in the Book except such as

any Egyptian in the age of Moses might have known, or any descendant of the patriarchs might have heard of. (*See* the lists of Canaanitish towns and tribes in Winckler's and Conder's editions of the Tell el Amarna Tablets ; also the Karnak lists.)

viii. The *Cities of Refuge* on the west of the Jordan are not named.

ix. The *place which God would choose* to put his Name there is not located.

x. There is not a symptom of a division between the *Ten Tribes* and the *Two*, though this division began to manifest itself soon after the settlement in Canaan.

xi. No pre-eminence is assigned to Judah in the Book. See especially the Blessing of the Tribes.

xii. The Egyptian name *Abib* is used for the Passover month ; but it never occurs after the days of Joshua, and in later times the Assyrian Nisan is substituted for it.

xiii. There are several *archaic forms* and words in Deuteronomy which are rarely if ever found afterwards. (*See* notes throughout, and compare my paper on the 'Linguistic Peculiarities in Genesis,' *Churchman*, August 1898.)

xiv. Lastly, amongst the names and *titles of God* there are two which are conspicuous by their absence from Deuteronomy, as from the other early Books, the one of which came into use in the age of Samuel, the other in the age of Hezekiah ; both of them would have been most suitable to the contents of Deuteronomy if they had been known. Both probably came into use in consequence of the events recorded in the Mosaic Books. They are 'the LORD of Hosts,' and 'the Holy One of Israel.'

Other formulæ which would naturally occur in the Book, if written in or about the age of Hezekiah, are not to be found in it ; *e.g.* 'as the LORD liveth,' 'enquire (בִּקֵּשׁ) of the LORD,' 'as thy soul liveth,' 'his blood shall be on his head,' 'the remnant,' 'the law of Moses.'

This is not all that can be said, but it is sufficient to justify the position that on broad critical grounds, and quite apart from the question of quotations (*see* p. xi.), the addresses assigned to Moses in the Book of Deuteronomy are of the date from which they profess to come, and cannot be brought down to the age of the Kings. Have critical students usually—have they *ever*—faced all these phenomena ?

I do not say there are no difficulties which arise when comparing Deuteronomy with the other Books. They are not linguistic ; they are usually small diversities as to the exact position or perquisites of the priests and Levites. Many of them were fully discussed nearly half a century ago in Macdonald's 'Pentateuch and its Assailants,' and they have been dealt with in more modern times in the works of Green, Bissell, Vos, Baxter, and in 'Lex Mosaica.' Perhaps I may here refer to an elementary book, 'Foundations of the Bible' (Eyre and Spottiswoode), in which the method of proving the age of the most ancient Books in the Bible is enquired into.

§ 2.—*Contents and Structure of the Book.*

Deuteronomy may be divided as follows :—

The *Introduction* (chap. 1. 1–4) was written by a hand later than that of Moses, after the people had entered Canaan, though probably not long after. The same is the case with certain notes and headings, and with the 34th chapter. The last three verses of the Book, which are retrospective, may have been later still, *e.g.* in the days of Samuel. To him and his school, which reached to the time of Ezra, we probably owe the Pentateuch in (almost) its final form. These portions of Deuteronomy constitute the literary framework of the Book, and must be carefully distinguished from the Addresses themselves.

The First Address (chaps. 1. 5—4. 40) is a *resumé* of the history of Israel, starting from the time when the camp moved from Horeb. To this is appended a general exhortation to loyalty.

The Second Address (chaps. 5—8) comprises the Giving of the Ten Commandments, with a *resumé* of the statutes and judgments which had been associated with them. These are delivered, not formally as in the original codes, but practically in a series of earnest and affectionate exhortations. There is appended (chaps. 9—10. 10) the narrative concerning the golden calf and the renewed covenant.

The Third Address (chap. 10. 11—12) is a call to spiritual worship and loyal life in the land of Canaan.

The Fourth Address (chaps. 13—26) contains detailed injunctions and provisions, most of which were in the old law given 38 years before, though some were new or were modified.

The Fifth Address (chaps. 27—30) contains the Blessing and the Curse attached to loyalty and infidelity.

The Sixth Address (chaps. 31, 32) includes the Prophetic Song, which all the people were instructed to learn by heart.

The Seventh Address (chap. 33) contains the Blessing on the Tribes.

These Addresses, if delivered consecutively, might easily have been delivered by a slow speaker, such as Moses was, in a week. They can be read out loud in Hebrew at a slow pace in about seven hours. They were delivered in the open air to representatives of the tribes, and written down, as delivered, by official scribes in the form and fashion suited to the time. In later days they must have been transliterated into the 'square' Hebrew, and probably more than one such transliteration and adaptation took place before they assumed the form in which we now see them in Synagogue rolls. Still they seem to have retained certain characteristic features throughout; and we can rely on our present MSS. as conveying with substantial accuracy, and with comparatively few interpolations and changes, what was actually uttered by Moses on the edge of the desert more than 3,000 years ago.

§ 3.—*The Art of Writing in the Days of Moses.*

The view that the Addresses of Moses were taken down by scribes, so that they might be preserved for future use, involves two things: first, that some at least of the hearers had retentive memories; and, secondly, that they had no difficulty in writing down what they heard. The Israelite nation is proverbial for its power of remembering, and consequently of recording. But as late as half a century ago it was thought by many that writing was a comparatively modern art, and that in the days of Moses (circ. 1450 B.C.) it would hardly be sufficiently developed for practical purposes.

All such ideas about the age of writing have been rudely overturned by later discoveries in Egypt and the East. Let us take the matter step by step. The publication of the new volume of papyri by the authorities of the British Museum (Dec. 1898) teaches us that 'as far back as the 3rd century B.C. there was' (as the *Times* reviewer says) 'a widespread use of writing among all conditions of men for many purposes of life, and writing, too, which is of no recent development. This suggests the possibility that Greek writing may have begun much earlier than is sometimes supposed, and that perhaps the Greek mercenaries who cut their names and other inscriptions on the colossal

statue at Abu Simbel were as familiar with the pen as with the chisel'; at any rate, 'educated and professional men in very early times wrote as fluently as we do now.'

If this is true of Greek, and Professor Flinders Petrie's discoveries amply shew that it is so, what shall we say of Egyptian? There were possibly Greek scribes as far back as the days of Moses. Certainly there were Egyptian scribes centuries earlier. Moses had been brought up in all the learning of the Egyptians. He must have known much of the religion, the history, the arts, the appliances, and other signs of civilized life which stare us in the face when we stand in an Egyptian temple and gaze upon its pictured walls. We can take it as a matter of course that he could write as easily as we can. Moreover, the Hebrews are a gifted race, and they were so from the beginning. Those who were in Egypt were doubtless bi-lingual, and many of them must have been writers—some, probably, professional scribes. Moses thus might have had at his command after the Exodus a little army of ready writers.

The style of writing in those days may be illustrated from the papyrus of *Bek en Amen*, which is preserved in the Municipal Museum of Bologna (see *Proc. Soc. Bib. Arch.*, June 1, 1880). It is a letter well written in twenty-seven lines of running hieratic characters, rolled up twenty-five times, bent in two, addressed and sealed. It first asks for information about a runaway slave, and then discusses the state of the crops and other matters; it is just such a letter, in fact, as men write nowadays. These papyrus rolls are of varying length. Ordinary ones are from 20 to 40 feet long, but some run on to 100 feet, or even 144. Mr. Kenyon, of the British Museum, says: 'Brittle as the papyrus becomes with age, the dry climate of Egypt has preserved hundreds and thousands of such MSS., the earliest now extant having been written about 2500 B.C.' (*i.e.* a thousand years before the time of Moses). 'These were the books with which the Israelites became familiar during their residence in Egypt, and it was from these that the form of their own books in later times was derived. The roll form, and to a great extent the papyrus material, were also adopted from Egypt by the Greeks, and all the great works of classical literature were written in this manner. It was not until after the beginning of the Christian era that the page form as in a modern book came into existence.' See also Col. Conder's 'The Bible and the East,' pp. 60–64.

It may be well to note that the word *sepher* (סֵפֶר), translated

'book' as far back as Gen. 5. 1, is applicable to a list, letter, or any other document, and subsequently it was used of collections of such documents. Thus we find the word used of the *book* of generations, the *book* of the covenant, the *bill* of divorcement, the *book* of Jasher, the *letter* of David, the *book* of Moses, the *register* of the genealogies, that which is rolled together as a *scroll*, the *evidence* of the purchase, the *book* of remembrances. The Hebrew name for a *scribe* (Judges 5. 14, etc.) is derived from the same root.

In accordance with the facts thus brought to light, it is safe to conclude that the original records which are contained in Exodus, Leviticus, Numbers, and also Deuteronomy, were written on papyrus by Hebrew scribes who had been trained after Egyptian fashion. They may have already formed a guild or caste of their own, and if it were necessary to fix the tribe or family which would be specially represented in such a caste, one could easily hazard a guess : many indications would point to the Tribe of Levi, and to the family of Korah—the line represented so honourably in later days by Samuel, Heman, and others.

But there is another side to the question of writing which must not be overlooked, especially as it also has a bearing on language as well. I refer to the discovery of the celebrated Tell el Amarna Tablets a few years ago. These clay tablets are written not in hieroglyph, nor in the characters thence derived (the hieratic and demotic), but in cuneiform, which had already been in use for ages in Babylonia. Each tablet is a little less than 6 in. by 4 in., and is divided into sections by transverse lines. These obviate the confusion which would otherwise arise from the close packing of the characters. The language in which they are written may be called Canaanite or Aramean (*i.e.* Syrian), and is practically the same as Assyrian. But the tablets are official letters from Palestinian chieftains to the kings of Egypt, who were reigning either a little before or a little after the time of Moses. We thus have a new stream of contemporaneous literature issuing from an unsuspected source, exhibiting the close relationship which existed between Egypt, Canaan, and the east, at the time of Moses, and illustrating in a hundred ways the state of things to be expected by Israel on their entrance into Canaan. Here we meet with Sidonians, Hittites, Arvadites, Gebalites, Canaanites, Amorites, and Edomites. Here we meet with the kings of Jerusalem and many other towns with which the Book of Joshua familiarises us : and here we see that even Canaan was not an illiterate land, and that Egyptian lore included a facility in reading cuneiform tablets. Amongst

other things which this discovery throws light on, one is that the language of Canaan was not very far removed from that of the Hebrews. They were cognate languages. Another is that Moses must in all probability have learnt in his young days the use and interpretation of the cuneiform character. Consequently, if the early documents contained in Genesis were written in this character (which is possible, if not probable), they could be transliterated into Hebrew under his direction.

We have yet to learn much about the archives in which ancient books were kept, but for religious books two store places naturally suggest themselves. The receptacles for the dead would be treasure-houses for sacred literature ; and so the Case containing Joseph's mummy, which was the connecting-link between the patriarchal age and the time of Joshua, would have connected with it a receptacle for clay or papyrus documents. The other place was the Ark, the central object of religious interest, containing specially the tablets on which the Ten Commandments were written. Accordingly, we read that in the sides of the Ark the copy of the Law was deposited by order of Moses (Deut. 31. 26).

It is probable that certain cities became literary centres, as Sippara in the East, and Kirjath Sephir or Debir in Palestine, in very early times. Among the Israelites copies of the sacred documents would gravitate to prophetic centres, and ultimately to Jerusalem, where the official archives were kept, though the two sets of documents would probably be kept distinct. (See 'Deuterographs,' *introd.*)

As to the relationship of the Hebrew language to the other branches of Semitic I must refer to the late Dr. Wright's lectures on Comparative Semitic Grammar. The tendency to dialectic variations, and even to tribal and family distinctions in speech, was doubtless exceedingly strong in ancient times ; and one can still hear kindred distinctions in the Arabic of North Africa, Egypt, and Palestine.

§ 4.—*Character of Moses.*

In considering the style of the Addresses we must not forget what Moses said of himself forty years before they were delivered. He was a man 'slow of speech, heavy of mouth and tongue' (Ex. 4. 10). Perhaps he had become so during the long solitude of his shepherd life. But God, who had called him and preserved him in a wonderful way, had bestowed upon him many spiritual gifts and physical advantages.

He had a splendid constitution, great powers of learning, a retentive memory, a strong will, quick and deep feelings, fiery enthusiasm for the truth, love for his people, devotion to his God. He was also the meekest, *i.e.* the most self-forgetful, of men. He never sought leadership for himself, and never claimed it for his sons. He was by gifts and calling a born shepherd of his people, a born organiser, a born legislator. And God, the Inspirer of all that is good in human nature, suggested and controlled by the Divine Spirit all that he planned and carried out for the good of Israel. It was He who shepherded his own people by the hands of Moses and Aaron.

We learn as far back as Ex. 18. 16, before any Mosaic codes were formulated, that Moses was in the habit of setting forth God's statutes and laws from morning till night. His decisions would be given in a few words, being chiefly based on patriarchal precedent and Egyptian custom. When longer instructions were needed, in consequence of fresh revelations, he would recite to the people what God had spoken to him (*see e.g.* Lev. 25, 26; Num. 5, 6, 30, 35). His prayers were brief, forcible, and to the purpose (*see e.g.* Num. 14. 13, etc.). He was emphatically an honest man, blessed with a transparent character, incapable of double dealing. He was a man of action rather than a speaker, a disciplinarian, but not a warrior, undergoing many keen disappointments, but never losing his faith in the living God.

Such is the man whom we take to be the utterer of the pathetic appeals to Israel which are enshrined in Deuteronomy. The words of the Fifth Book of the Pentateuch suit the man of the Second, Third, and Fourth Books. They are delivered in the interests of truth, righteousness, and loving-kindness, and not with the ulterior purpose of bolstering up any section or party, or private interest.

§ 5.—*Style of the Book.*

Deuteronomy stands in close relationship with the other Books both in substance and in style. Nothing need be said here about the substance of the speeches, but with regard to the style and language a few points may be observed. The people are mainly addressed in all the Books as if they were one man—'Thou.' Cases for legislation are introduced by the word 'If.' Undifferentiated forms exist, as **הוּא** for **הוּא**, and **נַעַר** for **נַעֲרָה** (*see* my paper on 'Linguistic Peculiarities in Genesis,'

Churchman, August 1898). Most of the regulations in the legislative and non-ritual chapters of Exodus, Leviticus and Numbers are reproduced in the same words in Deuteronomy. But we find occasional variations and modifications. Thus 'skirt' is substituted for the ruder word 'nakedness'; the technical word for 'fringe' is not used; the ordinary word for division by 'lot' is not introduced; the conjunction 'and' is frequently omitted in ordinances; the word for 'possessing' and 'dispossessing,' which is rare in the earlier Books, is frequent in Deuteronomy. The constant appeals to memory, and the introduction of quotations with the words 'as the LORD said,' could not well occur in the previous Books. The peculiar expression rendered 'put away the evil,' which is so frequent in Deuteronomy, does not occur earlier; and the formula 'as it is to-day' had become a habit with the old man.

Two or three peculiar features of the Book have arrested universal attention. One is the Provision for a King (*see* references and notes on chap. 17. 14, etc.); another is the Provision for a Prophet (*see* references and notes on chap. 18. 15, etc.); a third is Provision for a Centre of Worship (*see* references and notes on chap. 12. 8, etc.). Nothing could be more natural, nothing wiser, than that while Moses was yet alive he should be instructed to make such provision; and the influence of his words on these subjects is traceable through the Old Testament and on into the New Testament. There is nothing strange or far-fetched in Moses' utterances. There were kings in plenty in his days both in and out of Canaan, and many of these kings were called prophets also (*see* 'Tel el Amarna Tablets'). The provision for a centre of worship was to be expected when once the people were settled in their inheritance. The Books of Joshua and Judges illustrate at large the need of such provisions, though they were not fully carried out till a later time. But it is well to point out that Moses' words on these subjects are not so definite as they would have been if they had only been prepared and published 'after the event.'

§ 6.—*The Priests the Levites.*

This expression does not occur in the earlier Books, but is found in Deut. 17. 9, 12; 18. 1, 2, 6, 7; 31. 9, 25. I have no reason to withdraw the view I expressed some years ago that it signifies the 'Levitical priests' (just as the oft-repeated 'men brethren' stands for

‘brother men’ in the New Testament), and that it distinguishes the priests both from the Levites and from the old tribal priesthood.

It is impossible to believe that anything which Moses spoke in Deuteronomy was said in ignorance of what had been ordered and recorded in the previous three Books at a time when he was chief actor. Thus, he well knew that Aaron and his four sons were called to minister in the priests’ office (Ex. 28. 1); he knew what garments they were to wear, and how they were to be consecrated (Ex. 29 and Lev. 8); he also knew the special work marked out for them, and the provision made for their sustenance (Ex. 29. 38, etc.; Lev. 1—16; Num. 3—10, and 15—19). Already two of Aaron’s sons had died for their sins, leaving no children; Aaron himself, whose position had been re-affirmed after the revolt of Korah, had died also a few weeks before the Addresses of Deuteronomy were delivered; and, according to God’s appointment, Eliezer had been invested and anointed to carry out the high priest’s duties, subordinate sacerdotal work being performed by the two Aaronic families of Eliezer and Ithamar, whose names and descendants reappear in later Books. All their duties are clearly marked out in the earlier Books, and they are only referred to shortly in these Addresses, where their reciprocal relations with the people are being dealt with. (*See references and notes on the various passages.*)

But then there are the Levites, or sons of Levi, *i.e.* the Gershonites, the Kohathites (of which Moses’ and Aaron’s family was a branch), and the Merarites. They are not so much as named when the ordinances concerning Aaron and his sons are given (Ex. 28—30),—a noteworthy fact. But they come to the front at the great religious crisis recorded in Ex. 32. 26, where we read, ‘Moses stood in the gate of the camp and said, Who is on the LORD’s side? let him come unto me; and all the sons of Levi gathered themselves together unto him.’ This deed of daring and loyalty was not to go forgotten. We find the Levites mentioned again (Ex. 38. 21) as responsible officials acting under the direction of Ithamar, but no sacred duties are committed to them, and they are not so referred to at all in Leviticus until we get to the 25th chapter—another astonishing and noteworthy fact, especially considering the title usually given to the Book. But as soon as the move from Sinai to Canaan is in contemplation the Levites come to the front. They are to be the guardians of the Tent, to minister to it, and to pitch round it (Num. 1. 47–53). They are to do honourable service under the priests (Num. 3. 5–10; 8. 5–26), and (in so doing)

to represent the first-born of Israel (Num. 3. 11-13). Each of the three families had their appointed camp duties, the Kohathites having the most precious charge (Num. 3. 14—4. 49).

It was probably in consequence of the high position assigned to him that Korah the Kohathite, first cousin of Moses and Aaron (Ex. 6. 18), and ancestor of Samuel (1 Chron. 6. 33-38), sought to break down the barrier between the position of the priests and that of the Levites. One cannot but recognise and admire the candour of the recorder who tells this story and its sequel (Num. 16, 17). Then follow the instructions of Num. 18, in which both the functions and the provision for the priests and Levites are carefully stated. The date of this incident must have been not very long before the death of Aaron and the subsequent delivery of the final Addresses; at any rate, it was all fresh in the memory of Moses and his audience.

Who, then, it may be asked, are the 'priests the Levites,' so freely named in Deuteronomy? Not the Levites as such. They knew all too well that they were not priests. Not the Tribal priests who long retained their primæval position, a remnant of it being testified to in the English saying that 'every man is priest in his own household.' No. They are the priests of the two families of Aaron; in other words, the Levitical priests.

The expression used by Moses was borrowed in later times by three writers. We find them in 2 Chron. 30. 27—'Then the priests the Levites arose and blessed the people.' In Ezek. 44. 15, after the strong line of demarcation is drawn between the duties of the Levites and of the priests, we read that 'the priests the Levites, the sons of Zadok shall come near,' etc. Lastly, in Is. 66. 21, God says, 'I will take of them (*i.e.* of the Gentiles?) for priests for Levites.'

On turning to the Epistle to the Hebrews we find the expression once more, where the writer says (7. 11), 'If finality were by the *Levitical priesthood*, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec?' (*i.e.* out of the primæval system of priesthood which existed in Abraham's days and was continued in the Tribes, *e.g.* Ex. 19. 22).

§ 7.—*The Meaning of the Word 'Law' in Deuteronomy.*

The word *Torah* (תּוֹרָה), generally translated Law, only occurs once in Genesis, where it is said of Abraham (26. 5) that he obeyed

God's voice and kept his charge, his commandments, his statutes, and his laws. Here we have five expressions, all marking the authoritative utterances which Abraham had received, directly or indirectly, through tradition, conscience, the inner voice, or angelic medium, from the one living and true God. (On the various words thus used see 'Old Testament Synonyms,' chap. 17.) There is no reason to suppose that these utterances were all delivered in writing, but some of them may have been thus preserved on tablets from Noah's time.

The word hardly occurs in Exodus; but in chap. 24. 12 the LORD is represented as saying to Moses, 'I will give thee tablets of stone, even the law and the commandments which I have written, that thou mayest teach them.' The word here translated 'teach' is the root of the word *Torah*. We are thus reminded at once that what we call 'law' is properly 'teaching' or instruction. We have borrowed the word 'law' from the LXX., but it is best to interpret it as Instruction, in its double sense as authoritative teaching. In Leviticus and Numbers the word is entirely used of ritual regulations. These having been given by Divine authority would be written down as a matter of course.

We now come to the use of the word in Deuteronomy.

Chap. 1. 5, 'Moses began to declare this instruction.' The word would here refer primarily to the first address, just about to be uttered, which closes at chap. 4. 40, but in chap. 4. 8 we read, 'What nation hath statutes and judgments so righteous as all this law (instruction) which I set before you this day.' Here we see that the word includes much more than is contained in the preliminary address, for Moses had not as yet delivered the statutes and judgments. We come to the same conclusion from chap. 4. 44. 'This is the law (instruction) which Moses set before Israel: these are the testimonies and the statutes and the judgments which Moses spoke.' Thus the whole of the legislative and hortative addresses (chaps. 5—26) are covered by the word. These addresses we naturally take to have been written down by official scribes (with the heading just cited) and kept as a sacred deposit for the benefit of future generations.

Passing to the 27th chapter, the word 'this' (v. 3) may reasonably be taken as referring to what was just about to be uttered, as in the previous citations. Accordingly, we read 'Thou shalt write upon them (*i.e.* upon the plaistered stones) all the words of this instruction'; and again (v. 8), 'Thou shalt write upon the stones all the words of this

instruction very plainly.' Then comes the instruction itself, which, having been written, was to be read by the Levites, and those who did not confirm the words of this instruction by doing them were under a curse (*v.* 26).

We find on comparing Josh. 8. 30, etc., that Joshua did 'as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law (instruction) of Moses, . . . and he wrote there upon the stones a copy of the instruction of Moses which he had written in the presence of the children of Israel.' Here the twice-used word 'instruction' apparently refers first, to the Book of Deuteronomy as a whole, and secondly to the extract of the Book which contained the specific words to be written. We are familiar with this double use of the word 'law,' as signifying a book and an extract; but this is the first passage where the distinction is brought clearly to the front. It must not be forgotten, however, that the word translated 'book' might refer to any document, from the size of a letter upward (*see* p. xix).

The instruction of chap. 28 is closely joined on to that of chap. 27, though it would hardly be written in full on the plaistered stones. At the close of it we read (*vv.* 58, 61), 'If thou wilt not observe to do all the words of this instruction that are written in this book (*i.e.* God's commandments and statutes, *v.* 15), . . . he will bring upon thee all the diseases of Egypt which thou wast afraid of . . . also every sickness and every plague which is not written in the book of this instruction.' The words here uttered by Moses seem to cover all the addresses in Deuteronomy; and this view is confirmed by the fact that Moses draws a distinction between 'the diseases of Egypt' and other diseases not written in the book. He here apparently refers not only to the boil of Egypt (*v.* 27), but to 'the evil diseases of Egypt' spoken of in chap. 7. 15.

We now pass on to the 29th and 30th chapters, which refer to the renewal of the covenant. It is distinguished from the covenant made in Horeb, and is declared to be binding on future generations. But what were the terms of this covenant? In the narrative of the Horeb covenant we read (Ex. 24. 3, etc.) that 'Moses came and told the people all the words of the LORD (*i.e.* the Ten Commandments) and all the judgments (by which we understand the contents of Ex. 21—23); and all the people answered with one voice and said, All the words which the LORD hath said will we do.' And Moses wrote all the words of the

LORD, which thus constituted the book of the covenant. Then came the ratification by blood. No such particulars are given in these chapters of Deuteronomy, but we read (29. 9), 'Keep the words of this covenant, and do them,' and the people are described as standing before the LORD to enter into the covenant and oath that they would be the LORD's people. If they failed they should incur 'all the curses that are written in this book'—even 'all the curses of the covenant which are written in this book of the law' (*vv.* 20, 21). But if they returned to their allegiance and kept God's commandments and statutes which are written in this book of the law, God would be merciful to them (30. 10). We must take it for granted that the covenant was actually assented to and (probably) formally confirmed in the usual way. But what were its terms? Apparently obedience to the commandments and the statutes which are contained in the addresses. But these are substantially the same as those of Ex. 20—23, as will be seen by the references. The same had been the case with the already renewed covenant of Ex. 34. 10, etc. The people thus were not asked to assent to some new thing, but to the original covenant as illustrated and explained in the addresses contained in the Book of Deuteronomy.

In chap. 31 the whole is over. We are told (*v.* 9) that Moses wrote (possibly with his own hand, or he caused to be written) this instruction (*i.e.* the addresses contained in Deuteronomy) and delivered it to the Levitical priests who bore the Ark, and to all the elders of Israel (*comp. vv.* 24, 25). Both parties were thus made responsible for its safe keeping. It was to be read during the Feast of Tabernacles, in the seventh year, that all might observe to do it. The papyrus roll or rolls would then be solemnly brought forth from the sacred receptacle and opened before the people. Whether this was ever done in the years that followed may be a hard question to answer. But the law seemed like a revelation when it was brought to light in the days of Josiah (*see* 2 Kings 22 and 23), and hence some critics (?) charitably suppose that it was forged for the purpose!

But in the last historical books of the Old Testament, 1,000 years after the instruction had been given, it was certainly read. 'All the people gathered themselves together as one man . . . and they spoke to Ezra the scribe to bring the book of the law (instruction) of Moses which the LORD had commanded to Israel . . . upon the first day of the seventh month . . . and he read from dawn till midday before the men and the women and those that could understand,

and the ears of all the people were attentive unto the book of the instruction' (Neh. 8. 1-3). On the second day they had another reading. This time they found themselves in Leviticus (comp. Neh. 8. 14 with Lev. 23. 39-43). Also 'day by day, from the first day unto the last day (Ezra) read the book of the instruction of God.' Some days later we see that the reading bore fruit, for we have the long address (Neh. 9) abounding in quotations from the Pentateuch as a whole.

The song contained in Deut. 32 was also written by Moses' orders (chap. 31. 19), and a copy was apparently included in the archives, and regarded as part of the book of the law (Deut. 31. 24-26), and the blessings of chap. 33 were naturally appended.

All would be counted as equally sacred and authoritative, though the value of this magnificent volume would hardly be realised till later times.

The subject of this section is certainly a difficult one, and various opinions have been formed about it. I have endeavoured to give each passage its reasonable meaning, and the student must judge whether the conclusion is the right one. It is that the series of instructions from first to last in Deuteronomy are to be counted as one book, and are to be read alongside of the instructions contained in the previous Books. It is in this way that they have been interpreted by old Jewish writers, by Michaelis in his most interesting commentary on the laws of Moses, and by later writers, such as Miss Edersheim (Mrs. Giles) in her 'Laws and Polity of Israel.'

If it be asked from what quarters Israel could obtain authoritative instructions in later days, say, from David's time onward, it may be replied, first, from the Mosaic record itself; secondly, from the priests and (in some degree) the Levites; thirdly, from the local judges; fourthly, from the prophets. The three last-named sources of instruction, however, could not decide anything in opposition to what was written, at any rate not until a Prophet arose like unto Moses; and when that Prophet did arise, He said that He came not to destroy, but to fulfil.

Joshua was encouraged to 'observe to do according to all the instruction which Moses commanded him. He was to turn not to the right nor to the left, that he might prosper whithersoever he went. The book of the instruction was not to depart out of his mouth, but he was to meditate on it day and night, that he might do according to all that was written in it' (Josh. 1. 7, 8).

David, when he was dying (1 Kings 2. 2, etc.), had in his mind the words recorded in the Book of Joshua, and passes them on to Solomon : 'I go the way of all the earth (Josh. 23. 14) ; be thou strong therefore, and shew thyself a man ; and keep the charge of the LORD thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the instruction of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest.' In both these cases the original source of the words is in Deut. 29. 9. Comp. also Ps. 1. 2, 3.

It is quite clear that obedience to the Mosaic instruction was the secret of prosperity and of Divine favour, both in Israel and in Judah. Thus we read (2 Kings 17. 13, etc.) : 'The LORD testified against Israel and against Judah by all the prophets, even all the seers, saying, Turn ye from your evil ways and keep my commandments, even my statutes, according to all the instruction which I commanded your fathers, and which I sent to you by my servants the prophets. . . . But they rejected his statutes and his covenant which he cut with their fathers, and his testimonies which he testified against them.' *See also* *v.* 37, 38.

In the light of these facts it is not hard to interpret the somewhat indefinite references in the Prophets to the Law. Where we have the word 'testimony' in addition to 'law,' we may with high probability refer to the written Mosaic ordinances. Thus we read, 'Bind up the testimony, seal the law among my disciples' (Is. 8. 16). The Mosaic roll was to be regarded as tied up and sealed, because the people had neglected its teaching in the days of Ahaz. This same law and testimony was to be the test of teaching (*v.* 20). Again, where priestly interpretation is referred to, we may read the passage in connection with the written law. Thus, forgetfulness of the law, which the priests ought to have interpreted, is referred to in Hos. 4. 6. Thirdly, where we have the word 'covenant' in connection with 'law,' we may also with certainty refer to the written Mosaic ordinances. Thus, Hos. 8. 1 : 'They have transgressed my covenant and trespassed against my law.' Compare also (with reference to writing) Hos. 8. 12, which the Revised Version renders, 'Though I write for him my law in ten thousand precepts, they are accounted as a strange thing' (*see also* margin). Similarly, there can be little doubt about the meaning of Amos 2. 4, where we read, 'They have despised the law of the LORD, and have not kept his commandments.' The 'law' and the 'word of the LORD' referred to in

Micah 4. 2 and Is. 2. 3 is—from the writers' point of view—something not yet revealed, but something analogous with the law of Moses. We who are Christians have no difficulty in seeing a reference here to the Instructions and the Gospel of Christ. It has been stated already (p. xi) that the four writers here referred to (Isaiah, Hosea, Amos, Micah) are under obligations to Deuteronomy (see Index of Texts on this point); so that no reason exists for denying that the references to the law given above indicate the written Mosaic ordinances as a whole. It is needless to refer to the later Prophets or to the Psalms; and opinions may differ as to Job 22. 22.

§ 8.—*Influence of the Book on the mind of Israel.*

We sometimes feel it strange that these earnest addresses should have produced so little permanent result on the minds of the people; but further thought enables us to solve this painful problem. The people had hitherto been doing what was right in their own eyes. After the degraded life of servitude in Egypt, during which they had retained only a slender hold of patriarchal traditions, they had entered on a nomadic life which had extended from three days to forty years. The laws contained in Ex. 21, 23, 34 were formulated in prospect of their immediate entrance into Canaan; but the protracted sojourn in the desert and the rising up of a new generation had caused the people to forget or ignore the responsibilities they had incurred in connection with the covenant. They practically fell back on traditional law and on Egyptian custom. Moses, in these addresses, given under Divine inspiration, recalls them to their faith and duty, whilst re-affirming the substance of the Sinaitic legislation. With their usual impulsiveness the people accept what he declares, and once more they enter into a covenant with God. The same thing happened again in the next generation, at the end of Joshua's life; and there are other instances later on in the history.

But the old Adam was as strong in the Israelite as it is in the Englishman, and the materialism, idolatry, and vile rites of Canaan exercised a fascination on their minds which no addresses, no covenants, no troubles, no interventions succeeded in counteracting.

There was compromise all the way through between truth and error, between the religion of Jehovah and the degrading rites of the sur-

rounding nations, till the days of Samuel. The land of Israel was almost as heathenish in the days of the Judges as parts of London are in our day. (*See* letters in the *Times* from Spitalfields and Whitechapel, December 1898.)

It was in vain that prophets arose from time to time (as the Books of Judges, Samuel, Kings, and Chronicles testify) to bring men back to their true allegiance. Doubtless there was always a little company who held fast to the truth, some of one tribe, some of another ; but the main body of the people fell away. The 'law' was a failure as regarded Israel at large, though it left its mark on the prophets and on the godly remnant. It could not justify ; it could not give life ; even the facts on which it was based—the redemption of Israel from Egypt, and the signs with which it was accompanied—were not sufficient to produce a permanent impression. Something better was needed.

One is inclined to ask at times the desponding question, If the Law was a failure, is not the Gospel a failure also ? If men failed to turn from idols to the true God when they had been granted such manifest demonstrations of the Divine presence, power, and love, what prospect is there that Christianity should be more effective, especially in this age so remote from the day of Christ ?

The answer to the question is an old one : *Solvitur ambulando*. If we turn to the mission field as a whole, whether at home or abroad, or even to the work of a single evangelist who is faithful to his Master, it will be found that the message of a Divine Saviour who has shared our nature, borne our burdens, and is still ready to supply the deepest needs of our soul, arouses and sustains in men's hearts those convictions and those forces which exceed all that we can desire. Adapting some words of Deuteronomy to this question, St. Paul says, ' Say not in thine heart, Who shall ascend into heaven ? (that is to bring Christ down,) or, Who shall descend into the deep ? (that is to bring Christ up again from the dead.) But what saith it ? The word is nigh thee, in thy mouth and in thy heart : that is the word of faith which we preach, that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' (Comp. Rom. 10. 6-9 with Dent. 30. 12-14.) These words have run through the centuries, and men still find them to be undying truths.

The conclusion forced on one's mind from the simple perusal of the Book itself is that Deuteronomy could not have been framed from any traditional source. We have not a touch of the myth, the fancy, the extravagance, which, from the psychological necessities of the case, must arise in the matter of tradition handed down during any considerable period of time. Its very voice and accents, its unity and integrity of design, deny the thought. The narrative carries with it the air of reality and life consistent with no other conclusion than that it was written in the age of Moses by himself and by eye-witnesses of the memorable scene.—SIR WILLIAM MUIR on 'The Authorship of Deuteronomy.'

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

1 **T**HESE are the words which Moses spoke to all Israel across the Jordan in the desert, in the plain over against Suf, between Paran and Tophel and Laban and Hazeroth and Di-zahab. ²There are eleven days from Horeb by the mount Seir track to Kadesh Barnea.

³And so it was that in the fortieth year, in the eleventh month, on the first of the month, Moses spoke to the children of Israel, according to all that the LORD commanded him for them; ⁴after he had smitten Sihon king of the Amorite, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in Edrei. ⁵Across the Jordan, in the land of Moab, began Moses to declare this instruction (or law), saying as follows:—

⁶The LORD our God spoke to us in Horeb, saying, Ye have dwelt long enough in this mountain. ⁷Start, move camp, and go to the mountain of the Amorite, and unto all places nigh thereto, in the plain, in the hill country and in the lowland and in the south and by the sea side, to the land of the Canaanite, and the Lebanon,

v. 1. And the children of Israel moved camp and pitched in the plains of Moab across the Jordan *by* Jericho. *Nu.* 22. 1. They moved camp from the mountains of Abarim and pitched in the plains of Moab on Jordan *by* Jericho, and they pitched on the Jordan from Beth Jeshimoth unto Abel Shittim in the plains of Moab. *Nu.* 33. 48, 49. See also *Nu.* 33. 50; 35. 1; 36. 13.

v. 2. I sent them from Kadesh Barnea to see the land. *Nu.* 32. 8.

v. 3. Aaron died . . . in the fortieth year after the children of Israel were come out of the land of Egypt, on the first of the fifth month. *Nu.* 33. 38.

v. 4. Israel smote him (Sihon) with the edge of the sword. *Nu.* 21. 24. They smote him (Og). *Nu.* 21. 35.

v. 5. And Moses wrote this law and delivered it unto the priests the sons of Levi, which bore the ark of the covenant of the LORD, and unto all the elders of Israel. *Chap.* 31. 9.

v. 6. And it was on the twentieth of the second month in the second year, that the cloud was taken up from the Dwelling of the Testimony, and the children of Israel moved their camp from the desert of Sinai . . . according to the order of the LORD through Moses. *Nu.* 10. 11-13.

v. 1. *Across the Jordan* answers to the word *Peræa* here. The region of the encampment clearly marked out as the plains of Moab, though there is uncertainty as to the exact localities here enumerated. This verse was added probably when the book was completed after the settlement. See 3. 29.

v. 2. See Palmer's *Sinai* (S.P.C.K.), p. 205, on the track taken after Israel left Sinai. See also below, v. 19 and note. The word 'Horeb' means *arid*, and stands for a region; whilst 'Sinai' stands for a particular mountain. Both are used in Exodus and Deuteronomy. Note the immutability of these old highways or caravan-routes, which are determined by the wells and pasture. Kadesh Barnea (originally called 'En Mishpat, or Fountain of Judgment, now 'Ain Kadis) was in the south border of Judah, in the desert of Zin, south of Beersheba. It was re-discovered by Rev. J. Rowlands some years ago.

v. 3. Moses had finished his active work. Aaron, his elder brother, had been dead six months. It only remained to deliver a series of final charges and reminiscences to the people, almost all of whom were comparatively young, and would have at best but a faint

reminiscence of the Exodus and the giving of the Law.

v. 5. The word *בָּאֵר*, *to declare* (Piel), is only here, 27. 8, and Hab. 2. 2. In 27. 8, it is rendered 'plainly,' and in Habakkuk it refers to writing, but here applies to plain speech. *This law* = this instruction. It was a plain instruction given in a series of farewell addresses, committed to writing by official scribes, and preserved along with the earlier documents which Israel possessed. See 31. 9 (quoted above).

v. 6. The instruction begins by referring to the time of departure from Mount Sinai.

v. 7. A.V. and R.V., 'Turn you and take your journey.' *פָּנֶה* lit. to set the face, and hence to start on a journey. The Amorites had spread from the north through the land. See Tell el Amarna letters. They seem to have been highlanders and the Canaanites lowlanders. The chief regions of what we now call Palestine, together with parts of Syria, are outlined here; viz., the Ghor, the hill country, the lowland, the negeb, and the coast. The Euphrates was the north-eastern boundary of the Promised Land in the original grant, Gen. 15. 18.

v. 8. The LORD, the God of heaven, swore unto me, saying, Unto thy seed will I give this land. *Gen. 24.7.* Unto thee and to thy seed I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. *Gen. 26.3.* God will surely visit you and bring you out of this land unto the land which he swore to Abraham, Isaac, and Jacob. *Gen. 50.24.* See also *Ex. 13. 5, 11; 32. 13; 33. 1; Nu. 11. 12; 14. 16, 23; 32. 11.* This oath, or solemn promise, is referred to twenty-seven times in Deuteronomy. See also *Josh. 1. 6; 5. 6; 21. 43, 44; Judg. 2. 1; Jer. 32. 22; Mic. 7. 20.*

v. 9. And Moses' father-in law said to him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou canst not perform it thyself alone. *Ex. 18. 17, 18.* See also *Nu. 11. 14:* I cannot bear all this people alone.

v. 10. See chap. 10. 22.

v. 11. I will make of thee a great nation, and I will bless thee and make thy name great. *Gen. 12. 2.* I will surely bless thee and will surely multiply thy seed as the stars of heaven. *Gen. 22. 17.* See also *Gen. 15. 5; 26. 4; Ex. 32. 13; and below, chaps. 10. 22; 28. 62.*

v. 13. Provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be chiefs of thousands and chiefs of hundreds, chiefs of fifties and chiefs of tens . . . If thou shalt do this thing, and God command thee so, then thou shalt be able to endure. *Ex. 18. 21-26.*

v. 16. See chap. 16. 18-20.

v. 17. The hard causes they brought to Moses, but every small matter they judged themselves. *Ex. 18. 26.*

unto the great river, the river Euphrates. ⁸ Behold, I have set the land before you: go and possess the land which the LORD swore to your forefathers, Abraham, Isaac, and Jacob, to give them and their seed after them.

⁹ And I spoke to you at that time, saying, I cannot bear you myself alone: ¹⁰ the LORD your God hath multiplied you, and behold ye are to-day as the stars of heaven for multitude. ¹¹ The LORD, the God of your forefathers, make you a thousand times more than ye are, and bless you, as he said to you! ¹² How can I alone bear your cumbrance and your burden and your strife? ¹³ Take you men who are wise and understanding, and known to your tribes, and I will set them over your heads. ¹⁴ And ye answered me and said, The thing which thou hast spoken is good to do.

¹⁵ So I took the heads of your tribes, wise men, and known, and set them as heads over you, chiefs over thousands, and chiefs over hundreds, and chiefs over fifties, and chiefs over tens, and officials among your tribes.

¹⁶ And I charged your judges at that time, saying, Hear between your brethren, and judge righteously between a man and his brother and the sojourner with him. ¹⁷ Ye shall not recognise persons in the judgment; ye shall hear the small as the great; ye shall not be afraid of the person of any man; for the judgment is God's: and the cause that is too hard for you, bring to me and I will hear it. ¹⁸ And I commanded you at that time all the words which ye should do.

v. 8. The references to the promises or oaths made to the patriarchs constantly recur through the Old and New Testaments. They would be unintelligible had we not the Book of Genesis, which contains the original charters.

v. 9. Moses did not think it necessary to say that the suggestion came originally from Jethro.

v. 10. The whole encampment, including men, women, and children, must have included more than two million souls.

v. 12. The word *טָרָח*, *cumbrance*, only recurs in *Is. 1. 14* (A.V. trouble). Compare St. Paul's expression 'the care of all the churches.'

v. 13. The people were to select; Moses to

appoint. Compare the selection and appointment of the (so-called) Deacons in *Acts 6.*

v. 15. These captains or chiefs were called 'Princes' in the later Books. Their real name, *Sar* (שָׂר), is Babylonian or Semitic, not Egyptian. The 'officials' are first mentioned in *Ex. 5. 6.* They were Scribes, Registrars, or Notaries.

v. 17. The word *יָרַךְ* here means to recognise or to have cognisance of, and is not the usual word for respect of persons. The word 'person' (in this connection) is literally *face*, in the O.T. and N.T. The LXX. translates the 'sojourner' by the word *proselyte*. The charge to the judges is not given in Exodus, but Moses could well remember what he had said.

¹⁹ And we moved camp from Horeb, and went through all that great and terrible desert which ye saw, the way of the mountain of the Amorite, as the LORD our God commanded us; and we came to Kadesh Barnea.

²⁰ And I said unto you, Ye are come unto the mountain of the Amorite, which the LORD our God giveth us. ²¹ Behold, the LORD thy God hath given the land before thee: go up, possess it, as the LORD, the God of thy forefathers, said unto thee; fear not, neither be dismayed.

²² And ye came near to me all of you, and said, Let us send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. ²³ And the saying was good in mine eyes. And I took twelve men of you, one for a tribe: ²⁴ and they started and went up to the mountain, and came unto the brook of Eshcol, and spied it out. ²⁵ And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a good land which the LORD our God giveth us.

²⁶ But ye would not go up, and ye rebelled against the order of the LORD your God. ²⁷ And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us out of the land of Egypt, to deliver us into the hand of the Amorite, to destroy us. ²⁸ Whither are we going up? our brethren have melted our heart, saying, The people is greater and taller than we; the cities are great and fortified to heaven; moreover we have seen the sons of the Anakim there.

²⁹ And I said unto you, Dread not, neither be afraid of them. ³⁰ The LORD your God who goeth before you, he will fight for you, according to all that he did for you in Egypt before

v. 19. And they moved camp from the mountain of the LORD three days' journey . . . and the people complained. *Nu.* 10. 33; 11. 1. And afterward the people moved camp from Hazeroth and pitched in the desert of Paran, at Kadesh. *Nu.* 12. 16; 13. 26. (Called Kadesh Barnea. *Nu.* 32. 8.)

v. 21. Fear not, neither be dismayed. See *chap.* 31. 6, 8; *Josh.* 1. 9; 8. 1; 10. 25; 1 *Chron.* 22. 13; 28. 20; 2 *Chron.* 20. 15, 17; 32. 7; *Jer.* 23. 4; 30. 10.

v. 22. And the LORD spoke to Moses, saying, Send men to search the land of Canaan which I give to the children of Israel; of every tribe of their fathers shall ye send a man, every one a ruler among them. *Nu.* 13. 1, 2.

v. 24. They went up and searched the land . . . and they came to the brook Eshcol. *Nu.* 13. 21, 23.

v. 25. We came into the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. *Nu.* 13. 27.

v. 27. And all the children of Israel murmured against Moses and Aaron . . . and said . . . Would that we had died in the land of Egypt! . . . Wherefore hath the LORD brought us into this land to fall by the sword? *Nu.* 14. 2, 3.

They despised the pleasant land,
They believed not his word,
But murmured in their tents.
Ps. 106. 24, 25.

v. 28. The people are strong that dwell in the land, and the cities are fortified and very great; moreover we saw the sons of Anak there. *Nu.* 13. 28.

v. 29. See above, v. 21.

v. 30. Fear not, stand still . . . the Egyptians whom ye have seen to-day ye shall never see again. The LORD shall fight for you. *Ex.* 14. 13, 14.

r. 19. The first march lasted three consecutive days. The people thus reached Kibroth Hattaavah, Hazeroth, and Paran. Kadesh Barnea was in the Paran district, which was of wide extent. Paran itself should be probably identified with El-Paran (*Gen.* 14. 6), though it usually stands for a region rather than for a definite spot, as so often among nomadic tribes. Rithmah and some of the places named after it in the Itinerary (*Nu.* 33. 18) must have been in the Paran region.

r. 20. Thus they were on the south border of the land thirty-eight years before they actually entered it.

v. 22. We here learn apparently that the initiative was from Israel; but God sanctioned it and instructed Moses how to act.

v. 27. The word *יָמַר*, translated 'murmur,' is only used in *Ps.* 106. 25, which refers to this incident, and in *Is.* 29. 24. The distrust in God's goodness is represented in the O.T. and N.T. as the root of all evil.

v. 28. The Anakim are only referred to in *Nu.* 13. 28, 33; also in *chap.* 9. 2; *Josh.* 11. 22; 14. 15; 15. 14; *Jud.* 1. 20. Afterwards they seem to have passed out of remembrance, their last strongholds having been in the Philistine territory.

v. 31. In his love and in his pity he redeemed them, and he carried them and bore them all the days of old. *Is.* 63. 9. *See Acts* 13, 18.

v. 33. The ark of the covenant of the LORD went before them in the three days' journey, to search out a resting-place for them; and the cloud of the LORD was upon them by day, when they went out of the camp. *Nu.* 10. 33, 34.

v. 35. Surely they shall not see the land which I swear to their forefathers; but my servant Caleb, because he had another spirit with him, and hath followed me wholly, him will I bring into the land whereunto he went; and his seed shall possess it. *Nu.* 14. 23, 24. Unto whom I swear in my wrath that they should not enter into my rest. *Ps.* 95. 11.

v. 37. The LORD spoke to Moses and Aaron, saying, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. *Nu.* 20. 12.

v. 38. Ye shall not come into the land which I swear to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun. *Nu.* 14. 30. *Cf. Josh.* 14. 9; *Judg.* 1. 20.

v. 39. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. *Nu.* 14. 31. The tree of knowledge of good and evil. *Gen.* 2. 9. Before the child shall know to refuse the evil and choose the good. *Is.* 7. 16.

v. 40. To-morrow start and get you to the desert by the Red Sea track. *Nu.* 14. 25.

v. 41. They rose early in the morning and went up to the top of the mount, saying, Lo, we will go up to the place which the LORD said; for we have sinned, and Moses said . . . Go not up, for the LORD is not among you, lest ye be smitten before your enemies. *Nu.* 14. 40-42.

your eyes; ³¹ and in the desert, where thou hast seen how that the LORD thy God carried thee, as a man doth carry his child, in all the way that ye went, until ye came into this place.

³² Yet in this matter ye refused to believe in the LORD your God, ³³ who went before you in the way, to point you out a place for camping, in fire by night to shew you by what way ye should go, and in a cloud by day.

³⁴ And the LORD heard the voice of your words, and was wroth, and swore, saying, ³⁵ Surely there shall not one of these men of this evil generation see the good land which I swear to give unto your forefathers, ³⁶ save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. ³⁷ (Also the LORD was angry with me on your account, saying, Thou too shalt not go in thither. ³⁸ Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.) ³⁹ Moreover your little ones, which ye said should be a prey, and your children, which to-day have no knowledge of good and evil, they shall go in thither, and to them will I give it, and they shall possess it. ⁴⁰ But as for you, start and move camp towards the desert by the Red Sea track.

⁴¹ And ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And ye girded on every man his weapons of war, and ye were eager to go up into the mountain.

v. 32. Thus they could not enter in because of unbelief. *Heb.* 3. 19.

v. 36. Caleb was a Kenezite, or descendant of Kenaz. He was counted as one of the tribe of Judah, but there are reasons for supposing that he was partly of Edomite blood. The genealogies in 1 Chron. 4 are very confusing. *See Smith, B.D., s.v. Caleb.*

v. 37. This sad penalty on Moses' disobedience had been inflicted only a few months before the parting addresses were delivered.

v. 38. Moses blends the fidelity of Joshua with his call to be leader, which is described in *Nu.* 27. 18-23. It is possible that Moses had the first intimation from God that Joshua

would bring Israel into Canaan, at the time of the failure of the spies.

v. 39. It is specially noteworthy that the 'little ones' had not been referred to in the previous verses, but they are now recalled to mind from *Nu.* 14. 3 (that our wives and our 'children' should be a 'prey'). *See reference above.*

v. 40. This was the eastern fork of the Red Sea, i.e. the Gulf of Akabah. Moses does not refer to the penalty of forty (lit. thirty-eight) years' camping in the desert; nor does he speak of the death of the unfaithful spies. He is not recording here, but preaching.

v. 41. Confession without submission. The people behaved like children. The word translated 'eager' occurs nowhere else.

⁴² And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not in your midst; lest ye be smitten before your enemies. ⁴³ So I spake unto you; but ye heard not, and rebelled against the order of the LORD, and went presumptuously up the mountain. ⁴⁴ And the Amorite which dwelt in that mountain came out to meet you, and chased you, as bees do, and smote you in Seir, even unto Hormah. ⁴⁵ And ye returned and wept before the LORD; but the LORD hearkened not to your voice, and gave no ear to you. ⁴⁶ So ye dwelt in Kadesh many days, according to the days that ye dwelt there.

2 Thus we started, and moved camp towards the desert by the Red Sea track, as the LORD spoke to me: and we compassed mount Seir many days.

² And the LORD spoke to me, saying, ³ Ye have compassed this mount long enough; start northward. ⁴ And command the people, saying, Ye are to cross the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you: take good heed therefore; ⁵ meddle not with them; for I give not you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. ⁶ Ye shall buy food of them for money, that ye may eat; and ye shall also get water of them for money, that ye may drink. ⁷ For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great desert: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

⁸ And we passed by from our brethren the children of Esau which dwelt in Seir, the track of the plain from Elath and Ezion-geber, and we started and crossed the track of the desert of Moab.

v. 43. They presumed to go up to the top of the mount . . . and the Amalekite came down, and the Canaanite which dwelt in that hill, and smote them, and discomfited them, even unto Hormah. *Nu.* 14. 44, 45.

v. 1. *See chap.* 1. 40. And they moved camp from Mount Hor by the Red Sea track to compass the land of Edom. *Nu.* 21. 4. And Moses sent messengers from Kadesh unto the king of Edom, saying, . . . Behold, we are in Kadesh, a city in the uttermost of thy border; let us pass, I pray thee, through thy country. *Nu.* 20. 14, 16, 17.

v. 4. Israel sent messengers to the king of Edom, saying, Let me, I pray thee, pass through thy land. *Judg.* 11. 17.

v. 6. We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it; I will only, without doing anything else, go through on my feet. *Nu.* 20. 19.

v. 7. Forty years didst thou sustain them in the desert; they lacked nothing. *Neh.* 9. 21.

v. 8. *See Gen.* 36. 8. Edom came out against him with much people and with a strong hand, and Edom refused to give Israel passage through his border; wherefore Israel turned away from him. *Nu.* 20. 21. They journeyed from Mount Hor by the Red-Sea track to compass the land of Edom; and the soul of the people was much discouraged because of the way . . . and they pitched at Ije-Abarim, in the desert which is before Moab toward the sun rising; and thence they moved camp and pitched on the other side of Arnon . . . the border of Moab. *Nu.* 21. 11-13.

v. 1. The 'many days' stand for thirty-eight years. The region of Mount Seir extends along one hundred miles, so that there was plenty of room for moving about in search of pasture. (*See Pal. Expl. Q.R.*, May, 1898.)

v. 3. Northward does not mean due north-west, in the direction of Judah, but north-east, in the direction of Moab.

v. 5. The word translated *meddle* מַדְדָּה here and in v. 9 means to stir up. God's promises to Israel were not to override his other decrees. The grants to Esau and to the children of Lot had not been named before; but God is re-

cognised everywhere in the O.T. as the true owner of territory, and all nations hold their lands under him.

v. 6. *Money*, lit. silver; cf. the French *l'argent*. To *pay* is lit. to *weigh*. There was apparently no coinage till the times of the Persian Empire. The shekel was a weight; cf. our *pound*.

v. 7. *Nothing*, lit. not a word.

v. 8. Moses does not mention (what his hearers all knew) that Edom (or Esau, as he here calls them) refused a passage. The people now worked up by the 'Arabah, and kept the Dead Sea on their left.

v. 9. In like manner they sent unto the king of Moab, but he would not consent; and Israel abode in Kadesh. *Judg.* 11. 17. *See Gen.* 19. 36, 37. They went along through the desert and compassed the land of Edom and the land of Moab and came by the east side of the land of Moab and pitched across the Arnon, but came not within the border of Moab. *Judg.* 11. 18.

v. 10. The Emim in Shaveh Kirjathaim. *Gen.* 14. 5.

v. 12. The Horim in their Mount Seir. *Gen.* 14. 6.

v. 13. They pitched at the brook Zered. *Nu.* 21. 12.

v. 18. Israel took not away the land of Moab nor the land of Ammon. *Judg.* 11. 15.

v. 20. The Zuzim in Ham. *Gen.* 14. 5.

⁹ And the LORD said unto me, Distress not Moab, neither meddle with them in battle: for I give not thee any of their land for a possession; because I have given Ar unto the children of Lot for a possession. ¹⁰ (The Emim dwelt therein beforetime, a people great, and many, and tall, as the Anakim; ¹¹ which also were accounted giants, as the Anakim; and the Moabites call them Emim. ¹² The Horim also dwelt in Seir beforetime; but the children of Esau dispossessed them and destroyed them before their face, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.)

¹³ Now rise up, and cross you the brook Zered. And we crossed the brook Zered.

¹⁴ And the days which we took from Kadesh Barnea until we crossed the brook Zered were thirty-eight years; until all the generation of the men of war were finished from amidst the camp, as the LORD swore unto them. ¹⁵ For indeed the hand of the LORD was against them, to destroy them from amidst the camp, until they were finished.

¹⁶ And so it was that when all the men of war were finished and dead from among the people, ¹⁷ the LORD spoke to me, saying, ¹⁸ Thou art to-day to cross the border of Moab, even Ar: ¹⁹ and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I give not thee of the land of the children of Ammon for a possession; because I have given it unto the children of Lot for a possession.

²⁰ (That also was accounted a land of giants: giants dwelt therein aforetime; and the Ammonites call them Zamzummim; ²¹ a people

v. 9. The address apparently takes for granted that Israel knew something of the history of Edom, Moab, and Ammon contained in Genesis.

v. 10. The expression translated 'before time' (לפנים) is a rare one, but it is found in Joshua, Judges, Ruth, Samuel, Chronicles. The *Emim* are referred to in Gen. 14. 5. The word translated *giant* is Rapha, whence Rephaim (Gen. 14. 5). They are associated with the Perizzite in Gen. 15. 20 and Josh. 17. 15. *See chap.* 3. 11, 13; 18. 16; 2 Sam. 5. 18; 23. 13; 1 Chron. 20. 4, 6, 8. We hear no more of them after David's time. The name doubtless belonged originally to a clan, but was afterwards used for men of stature.

v. 12. The *Horim* are supposed to have been cave-dwellers. They are named in Gen. 14. 6 as the aborigines of Mount Seir.

v. 19. On the Ammonites and Moabites see Gen. 19. 36-38. It is not easy to locate the Ammonites except by their central town Rabbah. They were more nomadic apparently than the Moabites, and held the fine pasture lands east of Jordan, but not in the Jordan valley, which was occupied by Ammonites. Arab tribes hold it now. The *Haj* route from Damascus to Mecca runs through the territory.

v. 20. *See v. 10*, note on the *Giants*. The writer retains the Moabite and Ammonite expressions for the aborigines, who are not referred to in later Books after Joshua. Traces of an early race of the same stamp have been found by Prof. Boyd Dawkins and Sir W. Dawson near the Nahr el Kelb, north of Beyrout. The Zamzummim = the Zuzim (*see ref.*). Was Ham an old name for the region given to Ammon?

great, and many, and tall, as the Anakim; but the LORD destroyed them before their face: and they dispossessed them and dwelt in their stead: ²² as he did to the children of Esau who dwelt in Seir, when he destroyed the Horim from before them; and they dispossessed them and dwelt in their stead even unto this day: ²³ and as for the Avim who dwelt in Hazerim even unto Gaza, the Caphtorim, who came forth out of Caphtor, destroyed them, and dwelt in their stead.)

²⁴ Rise up, move camp, and cross the brook Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess, and contend with him in battle. ²⁵ This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish before thee.

²⁶ And I sent messengers out of the desert of Kedemoth to Sihon king of Heshbon with words of peace, saying, ²⁷ Let me cross thy land: I will go along by the track, I will not turn off to the right or to the left. ²⁸ Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink; I will only cross on foot; ²⁹ (as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I cross the Jordan into the land which the LORD our God giveth us. ³⁰ But Sihon king of Heshbon would not let us cross his way: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as it is this day.

³¹ And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest possess his land. ³² Then Sihon came out to meet us, he and all his people, to war at Jahaz. ³³ And the LORD our God delivered him before us; and we

v. 24. They pitched across the Arnon which is in the desert that cometh out of the border of the Amorites, for the Arnon is the border of Moab, between Moab and the Amorite. *Nu.* 21. 13.

v. 26. And Israel sent messengers to Sihon king of the Amorite, saying, Let me cross thy land; we will not turn into the fields or into the vineyards; we will not drink of the waters of the well; we will go along by the king's track until we be past thy borders. *Nu.* 21. 21, 22. And Israel sent messengers to Sihon king of the Amorite, the king of Heshbon, and Israel said unto him, Let us cross, we pray thee, through thy land into my place. *Judg.* 11. 19.

v. 30. But Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together and went out to meet Israel, into the desert; and he came to Jahaz and fought against Israel. *Nu.* 21. 23. But Sihon trusted not Israel to cross his border; but Sihon gathered all his people together and pitched in Jahaz and fought against Israel. *Judg.* 11. 20.

v. 23. On the *Caphtorim* see Gen. 10. 14, where they are derived from Mizraim or Egypt, and associated with the Philistines. Some identify them with the Cherethites or Cretans. See Ezek. 25. 16; Zeph. 2. 5. It is curious that Tacitus should call the Jews refugees from Crete (*Hist.* v. 2). The *Avim* are mentioned in connection with the Philistines in Josh. 13. 3. They must have been the aborigines.

v. 24. Thus Arnon (*Wady Majib*) was the boundary. All south of it was to be untouched.

v. 26. *Kedemoth* had not been mentioned in Numbers. Its site has not been discovered. It subsequently became a Reubenite city (Josh. 13. 18), but was handed over

to the Merarites (Josh. 21. 37; 1 Chron. 6. 79).

v. 29. It would appear at first sight from this verse that though the Edomites and Moabites refused passage, they sold food and water. But probably what is meant is that the request was put in the same terms as in the case of Edom and Moab.

v. 30. Sihon's *will* was free, but his *course* was determined by a power higher than his own. Heshbon (now *Hesbân*) was on the border of Reuben and Dan.

v. 31. God did his part, and called on Israel to do theirs. So always.

v. 32. Jahaz is called Jahzah in 1 Chron. 6. 78. It became Reubenite and Merarite. *Comp.* Kedemoth, above.

v. 34. And Israel smote him with the edge of the sword and possessed his land from Arnon unto Jabbok, even unto the children of Ammon, for the border of Ammon was strong. And Israel took all these cities. *Nu.* 21. 24, 25. And the LORD, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them. *Judg.* 11. 21. They possessed all the coasts of the Amorites from Arnon unto Jabbok and from the desert unto the Jordan. *Judg.* 11. 22. Israel dwelt in Heshbon and her towns and in Aroer and her towns and in all the cities that be along by the coasts of Arnon three hundred years. *Judg.* 11. 26.

v. 1. And they started and went up the Bashan track, and Og king of Bashan came out to meet them, he and all his people to battle at Edrei. And the LORD said to Moses, Fear him not, for I will deliver him and all his people and his land into thy hand; and thou shalt do to him as thou didst to Sihon king of the Amorite, which dwelt at Heshbon. *Nu.* 21. 33, 34.

v. 3. And they smote him and his sons and all his people until none was left him alive; and they possessed his land. *Nu.* 21. 35.

v. 4. To him pertained the Cord of Argob, which is in Bashan, 60 great cities with walls and brasen bars . . . the country of Sihon king of the Amorites and of Og the king of Bashan. *1 Ki.* 4. 13-19. See *Ps.* 136. 19, 20.

smote him and his sons and all his people. ³⁴ And we took all his cities at that time, and devoted to destruction the men and the women and the little ones of every city, we left none remaining. ³⁵ Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. ³⁶ From Aroer, which is on the brink of the brook Arnon, and from the city that is by the brook, even unto Gilead, there was not a city too high for us: the LORD our God delivered all before us. ³⁷ Only to the land of the children of Ammon thou camest not near, nor unto any point on the brook Jabbok, nor to the cities in the mountain, even according to all that the LORD our God commanded us.

3 And we started and went up the Bashan track: and Og king of Bashan came out to meet us, he and all his people, to battle at Edrei. ² And the LORD said unto me, Fear him not, for I will deliver him and all his people and his land into thy hand; and thou shalt do to him as thou didst to Sihon king of the Amorite, who dwelt at Heshbon. ³ So the LORD our God delivered also into our hands Og king of Bashan, and all his people: and we smote him until none was left to him remaining. ⁴ And we took all his cities at that time, there was not a city which we took not from them, sixty cities, all the Cord of Argob, the kingdom of Og in Bashan. ⁵ All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. ⁶ And we devoted them to destruction, as we did Sihon king of Heshbon, devoting the men, women and children of every city to destruction. ⁷ But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

⁸ And we took at that time out of the hand of the two kings of the Amorites the land that was across Jordan, from the brook Arnon unto mount Hermon. ⁹ (The Sidonians call Hermon Sirion; and the Amorite calls it Senir.) ¹⁰ All the cities of the level country, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of

v. 35. For the laws concerning spoil see *Nu.* 31.

v. 36. Aroer is named on the Moabite Stone. It is now called *Ar'air*, and is on the north bank of *Wady Mojib*, or Arnon. The Arnon is the true natural boundary between Moab in the south and Sihon's kingdom, together with the Ammonite territory above it.

v. 1. The remains of Edrei are now called *Ed Dera'ah*. It is never named after Joshua.

v. 4. Argob = stoneheap, and answers to Trachonitis, now called *El Lejah*. It is an oval tableland of basalt, 60 miles by 20, rising

20 to 30 ft. above the plain—'a tempest in stone,' as G. A. Smith calls it.

v. 9. Hermon, the south spur of Anti-Lebanon, is the great watershed. From its base rise the Jordan, the Abana, the Phaphar, the Orontes, and the Leontes. It was called Senir or Sirion (*Sion*, 4. 8) because it shone like a 'breastplate.' It is now called *Jebel esh Sheikh*. The name Hermon = lofty. The top of it is 9,166 feet above the sea. (See Tristram's description in *Variorum Illustrated Aids*, No. 121.) The references to native names in these early chapters are noteworthy.

the kingdom of Og in Bashan. ¹¹ (For only Og king of Bashan remained of the remnant of giants; behold, his bed was a bed of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of an ordinary man.)

¹² And this land we possessed at that time, from Aroer, which is on the brook Arnon, and half mount Gilead, and the cities thereof, and I gave it to the Reubenite and to the Gadite. ¹³ And the rest of Gilead, and all Bashan, the kingdom of Og, gave I to the half tribe of Manasseh: all the Cord of Argob, with all Bashan, which was called the land of giants. (¹⁴ Jair the son of Manasseh took all the Cord of Argob, unto the border of the Geshurite and the Maachathite; and called them after his own name, Bashan Havoth Jair, unto this day.) ¹⁵ And I gave Gilead unto Machir. ¹⁶ And unto the Reubenite and unto the Gadite I gave from Gilead even unto the brook Arnon half the brook, and the border even unto the brook Jabbok, the border of the children of Ammon; ¹⁷ the plain also, and the Jordan, and the border, from Chinne-reth even unto the sea of the plain, the salt sea, under the springs of Pishgah eastward.

¹⁸ And I commanded you at that time, saying, The LORD your God giveth you this land to possess it: ye shall cross over armed before your brethren the children of Israel, all that are men of war. ¹⁹ But your wives, and your little ones, and your cattle—I know that ye have much cattle—shall dwell in your cities which I have given you; ²⁰ until the LORD have given rest unto your brethren, as well as unto you, and they also possess the land which the LORD your God giveth them across Jordan: and ye shall return every man unto his possession, which I have given you.

²¹ And I commanded Joshua at that time,

v. 12. And Moses gave to the children of Gad and Reuben and unto half the tribe of Manasseh the kingdom of Sihon king of the Amorite and the kingdom of Og king of Bashan. *Nu.* 32. 33; 21. 24. *See Josh.* 12. 1-6; 13. 8-12, 15-32.

v. 14. And Jair the son of Manasseh went and took the small towns thereof and called them Havoth Jair. *Nu.* 32. 41. *See Judg.* 10. 4; 1 *Ki.* 4. 13.

v. 15. And the children of Machir the son of Manasseh went to Gilead . . . and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasseh, and he dwelt therein. *Nu.* 32. 39, 40.

v. 16. From the Arnon unto the Jabbok. *Nu.* 21. 24.

v. 18. And Moses said to them . . . If ye will go armed before the LORD to war . . . this land shall be your possession . . . Build you cities for your little ones and folds for your sheep. *Nu.* 32. 20-24.

v. 11. The word translated *bed* (שֵׁנָה) occurs here first, frequently later. Usually translated *bed* or *couch*. Some think it was a sarcophagus. The 'iron' was really basalt. The cubit seems to have varied from 16 to 18 in. It is strange that Og's sarcophagus found its way to Rabbath Ammon.

v. 14. The word *Havoth* (towns) is only used of Jair's towns. *Num.* 32. 41; *Josh.* 13. 30; *Judg.* 10. 4; 1 *Ki.* 4. 13; 1 *Chron.* 2. 23. Perhaps the word is a Bedouin one for a cluster of villages.

v. 15. The house of Machir was distinguished for its kindness in later days. *See* 2 *Sam.* 9. 4; 17. 27.

v. 16. The Jabbok (*Wady Zerka*) starts from near Rabbath Ammon and sweeps round north-west, entering the Jordan near Succoth. *See* *Gen.* 32. 22; *Josh.* 12. 2; *Jud.* 11. 22.

v. 17. The Plain (Arabah) is the *Ghor* or Jordan valley. The Springs (Ashdod) are only referred to in Deuteronomy and Joshua, and always in connection with Pishgah (a look-out place, or headland). The root *eshed* is translated 'stream' in *Nu.* 21. 15, but occurs nowhere else. Perhaps a Moabite word. Chinne-reth, the lake of Galilee (? so called because of its being in the form of a harp, *cinnor*). It is about 12 miles by 5, and is 682 ft. below the level of the sea. The name is also given to the lake-country (*see* *Nu.* 34. 11). The Salt Sea is 1,292 ft. beneath the sea-level, and is 50 miles by 10 in extent. The Arnon runs into it about half way up on the east side; whilst the Jabbok runs into the Jordan just below the Sea of Galilee. These streams cut up the trans-Jordanic region into natural subdivisions.

v. 22. See 1. 30, and Ex. 14. 14.

v. 24. O LORD and Master, the great and mighty . . . there is nothing too hard for thee. Jer. 32. 17, etc.

v. 26. See Nu. 20. 12.

v. 27. Get thee up into this Mount Abarim and see the land. Nu. 27. 12.

v. 28. Take thee Joshua . . . and lay thine hand upon him and set him before Eleazar the priest and give him a charge before all the congregation, and in their sight. Nu. 27. 18, 19.

v. 1. Ye shall keep my statutes and my judgments, which if a man do he shall live in them. I am the LORD. Lev. 18. 5. Ye shall do my statutes and keep my judgments and do them; and ye shall dwell in the land in safety. Lev. 25. 18. Remember ye the law of Moses my servant which I commanded him in Horeb for all Israel, (even) the statutes and judgments. Mal. 4. 4. Thou commandest them precepts and statutes and laws by the hand of Moses thy servant. Neh. 9. 14.

saying, Thine eyes have seen all that the LORD your God hath done to these two kings: so shall the LORD do to all the kingdoms unto which thou crossest. ²² Ye shall not fear them: for the LORD your God he shall fight for you.

²³ And I sought the favour of the LORD at that time, saying, ²⁴ O LORD and Master, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? ²⁵ I pray thee, let me cross, and see the good land that is across the Jordan, that goodly mountain region, and the Lebanon. ²⁶ But the LORD was angry with me for your sakes, and did not hearken to me: and the LORD said unto me, Let it suffice thee; speak no further unto me of this matter. ²⁷ Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not cross this Jordan. ²⁸ But charge Joshua, and encourage him, and strengthen him: for he shall cross before this people, and he shall cause them to inherit the land which thou shalt see.

²⁹ Thus we abide in the valley over against Beth Peor.

4 NOW therefore hearken, O Israel, unto the statutes and judgments, which I teach you to do, that ye may live, and go in and possess the land which the LORD the God of

v. 23. The word for beseeching favour (נָחַם Hithp.) is a very strong one. It is found in Gen. 42. 21, and in a few later books.

v. 24. The titles by which God is addressed in prayer are specially significant. Cf. 9. 26. This prayer is not given in the previous history, but Moses naturally recalls it. A favourable answer was not granted; and Moses yielded—not without an effort. Comp. our Lord's 'all things are possible' (Mark 14. 36). The narrative is painfully vivid, and bears the stamp of truth upon it.

v. 27. The Pisgah, or look-out place, would be in the mountain region opposite the 'Abarim (Fords). The points of the compass here given are lit. sea-ward, darkness-ward, Teman-ward, and sunrise-ward. These directions explain themselves sufficiently, except Teman. But the Temanites were Edomites (Gen. 36. 11; Job 2. 11; Jer. 49. 7). The word Teman was never used of the south in the patriarchal history. It first occurs in connection with the structure of the Tabernacle (Ex. 26. 18) in association with the patriarchal word *negeb*. The modern *Yemen* in Arabia is opposite to *Somali-*

land, the one being to the *right* and the other to the *left* as one enters the Red Sea.

v. 29. Beth Peor (Nu. 23. 28) was where Moses was buried (see chap. 34. 6). It belonged to Reuben (Josh. 13. 20). It was a Moabite sanctuary dedicated to licentious rites. See Nu. 25. 18; 31. 16; Josh. 22. 17).

v. 1. It was a continued and prolonged life, not existence after death, which Moses held forth here and elsewhere. The word translated 'teach,' *lit.* cause to learn (לָמַד whence *Talmud*), is here used for the first time. There are two forms of the word translated 'statutes' (חָק and חֻקִּים). The first is found in the plural (as above) in Exodus, Leviticus, Numbers, and frequently in later Books. The latter is found in the plural in Genesis, Leviticus, Numbers, Deuteronomy, and later Books. There seems to be no distinction between them. The word 'judgments' is first used (pl.) in Ex. 21. 1, and is frequently used with 'statutes.' It sets forth the Divine decisions concerning what is right and wrong, whilst the word 'statutes' gives the idea of edicts or ordinances engraved and recorded.

your forefathers giveth you. ² Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

³ Your eyes have seen what the LORD did in the matter of Baal-peor: for every man that followed Baal-peor, the LORD thy God hath destroyed him from among you. ⁴ But ye that did cleave unto the LORD your God are alive all of you to day.

⁵ Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land which ye go to possess. ⁶ Observe therefore and do: for this is your wisdom and your understanding in the sight of the peoples, who shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. ⁷ For what nation is so great, who hath God nigh unto them, as the LORD our God is in all that we call upon him for? ⁸ And what nation is so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? ⁹ Only take heed to thyself, yea, take heed to thy soul diligently, lest thou forget the matters which thine eyes have seen and lest they depart from thy heart, all the days of thy life: but cause thy children and thy children's children to know them.

¹⁰ Remember the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the ground, and that they may teach their children. ¹¹ And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness,

v. 2. See chap. 12. 32. Every word of God is pure . . . add thou not unto his words lest he reprove thee. *Prov.* 30. 5, 6. Whatsoever God doeth it shall be for ever. Nothing can be put to it, nor anything taken from it. *Eccles.* 3. 14. *Comp. Rev.* 22. 18, 19.

v. 3. Israel joined himself to Baal Peor . . . Slay ye everyone his men that were joined to Baal Peor . . . And those that died in the plague were 24,000. *Nu.* 25. 1-9. *Comp. Ps.* 106. 28; *Hos.* 9. 10; *1 Cor.* 10. 8.

v. 8. What one nation in the earth is like thy people, like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemest to thee from Egypt, from the nations and their gods? *2 Sam.* 7. 23.

v. 10. And the LORD said to Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak to thee and believe thee for ever. *Ex.* 19. 9. Moses brought forth the people out of the camp to meet with God, and they stood beneath the mount. *Ex.* 19. 17.

v. 11. There were thunders and lightnings and a thick cloud upon the mount . . . and Mount Sinai was altogether on a smoke because the LORD descended upon it in fire. *Ex.* 19. 16-18. See also *Ex.* 20. 21, Moses drew near unto the thick darkness.

v. 2. The central principles of Mosaic legislation were fixed, and were from above, Moses being the mouthpiece of Him Who had redeemed them and was about to give them the land. No 'traditions of men' were to be regarded as of equal authority with the Mosaic law. This is clear from the words of the prophets and from our Lord's comment on them in *Mat.* 15. 3, etc., and elsewhere. But as a matter of fact the Mosaic ordinances were never kept in their entirety; and after all they were in some respects far below the Christian standard, though the principles on which they were based are permanent.

v. 3. He here reminds them of what was fresh in their memory. No compromise with heathenism was permissible. *Comp.* the teaching of the Lord and His Apostles. The fight between Christianity and heathenism may be

illustrated from the Epistles to the Romans and Corinthians, and also from the writings of Clem. Alex. and his contemporaries.

v. 6. Thus the people were early taught that the fear of the LORD was the beginning of wisdom.

vv. 7, 8. Israel's history was unique, and is preserved as an object lesson for all time.

v. 9. The history of the past was Israel's lesson-book for the future.

v. 10. Horeb is only named three times before Deuteronomy, viz. *Ex.* 3. 1; 17. 1; 33. 1. Sinai is freely used in Exodus, Leviticus, and Numbers, but only once in Deuteronomy (33. 2).

v. 11. The word עָרָפֶל, translated 'thick-darkness,' first occurs in *Ex.* 20. 21, cited above. *Comp.* its use in *2 Sam.* 22. 10; *1 Ki.* 8. 12; *Ps.* 97. 2.

v. 12. Ye have seen that I have talked with you from heaven. *Ex.* 20, 22.

v. 13. *See Ex.* 20, 1-17. And the LORD said to Moses, Come up to me into the mount and be there, and I will give thee tablets of stone, even a law and commandments which I have written. *Ex.* 24, 12. The Ten Words. *Ex.* 34, 28.

v. 14. These are the judgments which thou shalt set before them. *Ex.* 21, 1.

v. 20. They be thy people and thine inheritance which thou broughtest forth out of Egypt, from the midst of the iron furnace . . . thou didst separate them from among all the people of the earth to be thine inheritance, as thou spakest through Moses thy servant. *1 Ki.* 8, 51-53. *See Jer.* 11, 4.

v. 21. *See* 1, 37; 3, 26.

v. 23. He took the book of the covenant and read in the audience of the people, and they said, All that the LORD hath said will we do, and be obedient. *Ex.* 24, 7. *See also Ex.* 20, 3-6, which is here referred to as embodying the covenant.

clouds, and thick-darkness. ¹² And the LORD spoke to you out of the midst of the fire: ye heard the voice of words, but saw no similitude—only a voice. ¹³ And he declared unto you his covenant which he commanded you to do, the Ten Words; and he wrote them on two tablets of stone. ¹⁴ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

¹⁵ Take therefore good heed unto your souls; for ye saw not any likeness in the day that the LORD spoke to you in Horeb out of the midst of the fire: ¹⁶ lest ye corrupt yourselves, and make you a sculpture, the likeness of any figure, the model of male or female, ¹⁷ the model of any beast that is on the earth, the model of any winged fowl that flieth in the heavens, ¹⁸ the model of any thing that creepeth on the ground, the model of any fish that is in the waters beneath the earth. ¹⁹ And lest thou lift up thine eyes unto the heavens, and when thou seest the sun and the moon and the stars, all the host of heaven, shouldest be driven to worship them and serve them, which the LORD thy God hath apportioned unto all the peoples under the whole heaven. ²⁰ But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as it is this day.

²¹ Furthermore the LORD was angry with me because of you, and sware that I should not cross the Jordan, and that I should not go into the good land which the LORD thy God giveth thee for an inheritance: ²² but I die in this land, I must not cross the Jordan: but ye shall cross and possess this good land.

²³ Take heed to yourselves lest ye forget the covenant of the LORD your God which he cut with you, and make you a sculpture, the likeness of anything concerning which the LORD

v. 12. This was true of the people as a whole; but the elders, who by this time had all died, were permitted to have a special vision (*Ex.* 24, 10).

v. 13. The 'Ten Words' were evidently the bond of the covenant; the 'statutes and judgments' which followed being of the nature of bye-laws and applications of certain foundation principles. They are to be found first in *Ex.* 21-23, then (condensed) in *Ex.* 34, then (enlarged) in *Lev.* 17-22. Thus, as Isaiah said (28, 13), 'the word of the LORD was unto them precept upon precept, line upon line, here a little and there a little.' It was the childhood of the race.

v. 15. An earnest and oft-repeated dissuasive from every kind of idolatrous and materialistic worship.

v. 16. The word *semel* (סמל), translated

'figure,' only occurs in *2 Chron.* 33, 7, 15 and *Ezek.* 8, 3, 5 (cf. *similis*). There was a long and somewhat bitter controversy as to the meaning of these idolatrous expressions in the 16th century. Roman Catholics held, and rightly, that the word usually translated 'graven image' (here rendered 'sculpture') signified a graven object, but not necessarily an image; whilst the Protestants rejoined that it practically meant a material object of worship, and might fairly be regarded as an image. *See Old Testament Synonyms* on the words in question.

v. 19. God apportioned the sun, moon, and stars to the nations not to be worshipped, but to be for their practical use (*Gen.* 1). It is strange that a mistaken idea about this verse, after having been rejected over and over again by Jewish commentators, should have been revived by some modern authorities.

thy God hath commanded thee. ²⁴ For the LORD thy God is a consuming fire, a jealous God.

²⁵ When thou shalt beget children, and children's children, and ye shall have grown old in the land, and shall corrupt yourselves, and make a sculpture, the likeness of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke him; ²⁶ I call heaven and earth to witness against you to-day that ye shall surely perish quickly from off the land which ye cross the Jordan to possess; ye shall not prolong your days upon it, but shall surely be destroyed. ²⁷ And the LORD will scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you. ²⁸ And there ye shall serve gods, the work of human hands, wood and stone, which neither see nor hear nor eat nor smell.

²⁹ But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou search for him with all thy heart and with all thy soul.

³⁰ When thou art in tribulation, and all these words find thee, even in the latter days, if thou turn to the LORD thy God, and shalt hearken unto his voice; ³¹ for the LORD thy God is a compassionate God; he will not fail thee neither destroy thee, nor forget the covenant of thy forefathers which he sware to them.

³² For ask now of the early days which were before thee, since the day that God created man upon the earth, and ask from the one end of heaven unto the other, whether there hath been such great thing as this, or hath been heard like it? ³³ Did people hear the voice of a God speaking out of the midst of the fire, as thou hast heard, and live? ³⁴ Or hath God attempted to go take him a nation from the midst of a nation, by trials, by signs and wonders and war and a firm hand and a stretched-out arm and great terrors, according to all that the LORD your God did for you in Egypt before your eyes? ³⁵ Unto thee it was shewn, that thou mightest know that the LORD he is the God;

v. 24. The sight of the glory of the LORD was like consuming fire. *Ex.* 24. 17. *See Heb.* 12. 29.

v. 26. *See chap.* 31. 23.

v. 27. *See chap.* 28. 62, 64. I lifted up my hand to them in the desert that I would scatter them among the nations. *Ezek.* 20. 23.

v. 28. Thou hast praised the gods of . . . wood and stone, which neither see nor hear nor know. *Dan.* 5. 23. *See Rev.* 9. 20.

v. 29. Ye shall seek me and find me when ye shall search for me with all your heart. *Jer.* 29. 13. *See Lev.* 26. 40, etc.

v. 31. A compassionate God. *Ex.* 34. 6. *See 2 Chron.* 30. 9.

v. 32. God created man; in the image of God created he him; male and female created he them. *Gen.* 1. 27. God created man; in the likeness of God made he them; male and female created he them. *Gen.* 5. 2.

v. 34. Thou hast brought forth thy people Israel out of Egypt with signs and wonders and with a strong hand and a stretched-out arm and with great terror. *Jer.* 32. 21.

v. 35. The LORD he is the God. *1 Ki.* 18. 39. There is no God else beside me. *Is.* 45. 21.

v. 24. The jealousy of God in the matter of idolatry is set forth in the second commandment just referred to. God is jealous (or zealous) of his honour, that is to say, of his attributes, which include his spirituality. *See John* 4. 24. Spiritual monotheism is the essence of true Judaism.

v. 26. This perishing was national downfall, degradation, and extinction, rather than personal annihilation. They would no more be the owners of the land, or be established in national independence.

v. 27. Scattering, rather than extermination, was to be—and has been—the penalty on Israel's infidelity. The word (יָדָה) here used

for scattering had been already used for the spreading or scattering of the nations (*Gen.* 10. 18; 11. 4, 9), not necessarily in a penal sense. It does not occur in *Lev.* 26, but is frequent in *Jeremiah* and *Ezekiel*.

v. 29. The teaching here was of the utmost importance. God was in his nature compassionate, and therefore ready to revert to the terms of his original covenant made with the patriarchs. He is here providing for contingencies, as so often in these addresses.

v. 34. 'Attempted' seems better than 'assayed,' because of its connection with the word 'temptation' below.

v. 39. The LORD your God he is the God in heaven above and on the earth beneath. *Josh.* 2. 11. *See* 1 *Ki.* 18. 39; *Is.* 45. 21.

v. 41. If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. *Ex.* 21. 13. Among the cities which ye shall give unto the Levites there shall be six cities for refuge which ye shall appoint for the manslayer that he may flee thither . . . which killeth any person unintentionally, and they shall be unto you cities for refuge from the avenger, that the manslayer die not until he stand before the congregation in judgment. *Nu.* 35. 6-29. *See also Josh.* 20. 8 and chap. 19 below.

v. 40. *See* chap. 3. 17.

there is none else beside him. ³⁶ Out of heaven he made thee hear his voice that he might correct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. ³⁷ And because he loved thy forefathers, therefore he chose their seed after them, and brought thee out in his own person with his great strength from Egypt; ³⁸ to dispossess from before thee nations greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

³⁹ Know therefore this day, and consider in thine heart, that the LORD he is the God in heaven above and on the earth beneath: *there is none else.*

⁴⁰ Thou shalt observe therefore his statutes and his commandments which I command thee to-day, that it may be well with thee and thy children after thee, and that thou mayest prolong thy days upon the ground which the LORD thy God giveth thee for all time.

⁴¹ Then Moses severed three cities across the Jordan toward the sun-rising; ⁴² that the slayer might flee thither, which should kill his neighbour unintentionally, and hated him not previously; and that he might flee unto one of these cities and live:— ⁴³ Bezer in the desert, in the level country, of the Reubenite; and Ramoth in Gilead, of the Gadite; and Golan in Bashan, of the Manassite.

⁴⁴ **N**OW this is the law which Moses set before the children of Israel: ⁴⁵ these are the testimonies and the statutes and the judgments which Moses spoke unto the children of Israel, after they came out of Egypt, ⁴⁶ across the Jordan, in the gorge over against Beth-peor, in the land of Sihon king of the Amorite who dwelt at Heshbon, whom Moses and the children of Israel smote after they came out of Egypt: ⁴⁷ and they possessed his land, and the land of Og king of Bashan, two kings of the Amorite, which were across the Jordan toward the sun-rising; ⁴⁸ from Aroer, which is by the bank of the brook Arnon, even unto mount Sion (which is Hermon), ⁴⁹ and all the plain across the Jordan

v. 38. The formula 'as it is this day,' or 'as to-day,' is frequently used in these addresses.

v. 39. Moses again refers to the second commandment, whilst in the next verse he refers to the fifth commandment.

v. 41. The word *then* is emphatic. The first long address by Moses is concluded, and the compiler calls attention to the fact that it was in connection with this address that Moses

pointed out the three eastern cities of refuge. The site of Bezer is unknown. *Besheir*, near Dibon, was proposed by Prof. Palmer, but it is by no means central. Ramoth is usually taken to be *Es-Salt*, where there is now a Christian mission to Mahommedans; but it is uncertain. Golan is *Jaulan*, north-east of the Sea of Galilee.

v. 48. Sion is written for Sirion (*see* 3. 9).

eastward, even unto the sea of the plain, below the springs of Pisgah.

5 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears to-day, that ye may learn them and observe to do them. ²The LORD our God cut a covenant with us in Horeb. ³The LORD cut not this covenant with our fathers (only), but with us, even us, who are all of us here living to-day. ⁴The LORD talked with you face to face in the mount out of the midst of the fire,—⁵I stood between the LORD and you at that time, to declare to you the word of the LORD: for ye feared by reason of the fire, and went not up into the mount,—saying,

⁶I am the LORD thy God, which brought thee out of the land of Egypt, from the house of servants. ⁷Thou shalt have none other gods before my face.

⁸Thou shalt not make thee a sculpture, or a likeness of any thing that is in heaven above or in the earth beneath or is in the waters beneath the earth: ⁹thou shalt not worship them nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers on the children even unto the third and the fourth (generation) of them that hate me, ¹⁰and shewing mercy unto thousands of them that love me and observe my commandments.

¹¹Thou shalt not take the name of the LORD thy God falsely: for the LORD will not hold him guiltless that taketh his name falsely.

¹²Observe the sabbath day to sanctify it, [as the LORD thy God commanded thee.] ¹³Six

v. 4. Moses spoke, and God answered him by a voice . . . and the LORD called Moses to the top of the mount and Moses went up. *Ex.* 19. 19, 20.

v. 5. They said to Moses, Speak thou with us and we will hear, but let not God speak with us lest we die. *Ex.* 20. 19.

v. 6. See *Ex.* 20. 1-17. I am the LORD thy God which brought thee out of the land of Egypt from the house of servants.

v. 7. Thou shalt have none other gods before me.

v. 8. Thou shalt not make thee a sculpture or a likeness of anything that is in heaven above or in the earth beneath or in the waters beneath the earth.

v. 9. Thou shalt not worship them nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers on the children even unto the third and unto the fourth (generation) of them that hate me.

v. 10. And shewing mercy unto thousands of them that love me and observe my commandments.

v. 11. Thou shalt not take the name of the LORD thy God falsely: for the LORD will not hold him guiltless that taketh his name falsely.

v. 12. Remember the Sabbath day to sanctify it.

v. 13. Six days shalt thou labour and do all thy work.

v. 2. To cut a covenant is a technical Heb. expression (cf. Gen. 15. 18: 21. 27, 32, etc.). The victim seems to have been cut into parts, and those who made the covenant passed between the parts (Jer. 34. 18). *Comp. Lat. icere fœdus.*

v. 3. The Hebrew negative frequently requires a qualification. The people might have thought that the covenant was only made with the previous generation, and was not in force for themselves. Moses dispels this illusion. The covenant was in force for all time until it was superseded by one of equally high authority. See Jer. 31. 31.

v. 7. Before me, i.e. in my presence. *Coram me.* God cannot brook the presence of a rival. See 2 Ki. 17. 35 38.

v. 8. A 'sculpture.' See 4. 16, note. The word

(שֶׁפֶסֶף) is first found in ref. Exodus. The context shows its nature clearly.

v. 9. A 'jealous God.' The word for God is *El*, as often where the Divine attributes are expressed. Jealous = zealous. Spirituality is essential to the Divine being, consequently worship must be spiritual and (as far as possible) dissociated from material objects. A breach of this principle tends in the nature of things to degrade the original offenders and their offspring. See John 4. 24; Rom. 1. 18, etc. The law of heredity is stamped upon human nature.

v. 11. False swearing, one of the most common of sins in the East, is specially provided against in Scripture. See Lev. 6. 3, 5; 19. 12; Deut. 19. 18, etc.

v. 14. But the seventh day is a sabbath to the LORD thy God. Thou shalt not do any work, thou and thy son and thy daughter and thy servant and thy maid and thy cattle and thy sojourner which is in thy gates.

v. 15. *Comp. chap. 15. 15; 16. 12; 24. 18, 22.*

v. 16. Honour thy father and thy mother that thy days may be long on the soil which the LORD thy God giveth thee.

v. 17. Thou shalt not slay.

v. 18. Thou shalt not commit adultery.

v. 19. Thou shalt not steal.

v. 20. Thou shalt not bear untrue witness against thy neighbour.

v. 21. Thou shalt not desire thy neighbour's house : thou shalt not desire thy neighbour's wife, or his servant or his maid or his ox or his ass or anything which is thy neighbour's.

v. 22. *See Ex. 24. 12.*

days thou shalt labour and do all thy work : ¹⁴ but the seventh day is a sabbath to the LORD thy God : thou shalt not do any work, thou and thy son and thy daughter and thy servant and thy maid [and thine ox and thine ass] and thy cattle and thy sojourner which is in thy gates ; [that thy servant and thy maid may rest as thou dost. ¹⁵ And remember that thou wast a servant in the land of Egypt and that the LORD thy God brought thee out thence with a firm hand and with a stretched-out arm : therefore the LORD thy God commanded thee to keep (*lit.* do) the sabbath day.]

¹⁶ Honour thy father and thy mother, [as the LORD thy God commanded thee ;] that thy days may be long, [and that it may be well with thee] on the ground which the LORD thy God giveth thee.

¹⁷ Thou shalt not slay.

¹⁸ Neither shalt thou commit adultery.

¹⁹ Neither shalt thou steal.

²⁰ Neither shalt thou bear false witness against thy neighbour.

²¹ Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, [his field,] or his servant or his maid, his ox or his ass or any thing that is thy neighbour's.

²² These words the LORD spoke unto all your assembly in the mount out of the midst of the fire, of the cloud and of the thick-darkness, with a great voice : and he added no more. And he wrote them on two tablets of stone, and delivered them to me.

²³ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders ; ²⁴ And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that

v. 14. Distinguish the word *sabbath*, which means 'cessation from labour,' from the word *rest* (רִיק), which means repose of mind and body consequent on that cessation.

v. 15. Moses breaks off from his recitation to shew the practical bearing of the commandment on Israel's life. The time was drawing near when many of them would possess servants for agricultural and other purposes. They were to be purchased from the heathen (Lev. 25. 44), and were to be treated in the kindly spirit in which God had treated Israel. The original connection of the Sabbath with Creation, which is given in Gen. 2 and Ex. 20, is omitted by Moses not through ignorance or

forgetfulness, but through his anxiety to impress this other practical lesson on their hearts.

v. 16. To 'honour' is *lit.* to 'make heavy,' or 'attach weight.' Hence St. Paul's 'weight of glory,' 2 Cor. 4. 17. National prosperity depends on the sacredness of family ties.

Moses here gives a slight addition to the original words of the commandment, and St. Paul follows him (Eph. 6. 1-3).

v. 20. The word for *false* is the same here as in v. 11, but a different one (שָׁקֶר) is used in Exodus and in Deut. 19. 18. The first-named is frequently used in the sense of what is vain, hollow, or sham, e.g. Is. 1. 13, 'bring no more vain oblations.'

God doth talk with man, and he liveth. ²⁵ Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. ²⁶ For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? ²⁷ Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee: and we will hear and do.

²⁸ And the LORD heard the voice of your words, when ye spoke unto me; and the LORD said unto me, 'I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. ²⁹ O that there were such an heart in them, that they would fear me and observe all my commandments every day, that it might be well with them, and with their children always! ³⁰ Go say to them, Return to your tents. ³¹ But as for thee, stand thou here by me, and I will speak unto thee every commandment and the statutes and the judgments which thou shalt teach them, that they may do them in the land which I give them to possess.'

³² Ye shall observe to do therefore as the LORD your God commanded you: ye shall not turn aside to the right or to the left. ³³ Ye shall walk in all the way which the LORD your God commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

6 NOW this is the commandment, and these are the statutes and the judgments which the LORD your God commanded to teach you, that ye might do them in the land whither ye cross over to possess: ² that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son and thy son's son, all the days of thy life; and that thy days may be long. ³ Hear therefore, O Israel, and observe to do; that it may be well with thee, and that ye may increase mightily (as the LORD, the God of thy

v. 25. Speak thou with us and we will hear; but let not God speak with us lest we die. *Ex.* 20. 19. See *chap.* 18. 16.

v. 31. These are the judgments which thou shalt set before them. *Ex.* 21-23. See above, *chap.* 4. 14.

v. 32. Observe to do according to all the law which Moses my servant commanded thee. Turn not aside from it to the right or to the left that thou mayest prosper whithersoever thou goest. *Josh.* 1. 7; 23. 6.

v. 3. I will make thee exceeding fruitful. *Gen.* 17. 6. A land flowing with milk and honey. *Ex.* 3. 8, 17; 13. 5; 33. 3; *Nu.* 13. 27; 14. 8; 16. 13, 14; *Josh.* 5. 6; *Jer.* 11. 5; 32. 22; *Ezek.* 20. 6, 15.

v. 28. Moses here, as so often, tells his hearers of things which he had hitherto kept locked up in his own breast.

v. 31. These are manifestly the statutes and judgments of *Ex.* 21-23. See note on *chap.* 4. 1; and *comp.* 2 *Ki.* 17. 37.

v. 3. Note the alliteration *veshama'ta* and *veshamarta*, 'hear' and 'heed.' How much easier it is to hear than to heed! The Hebrew

words for *promise* simply mean to *speak*. 'A land flowing with milk and honey' would mean a land of pasture and of vine-produce. Grape-syrup is still called by the word here used for honey. But the ordinary bee-honey is also very abundant in Palestine, and is referred to in the Tell el Amarna Tablets. The country is carpeted with wild flowers in spring.

v. 4. See Mark 12. 29, 30.

v. 8. It shall be a sign unto thee upon thine hand, and for a memorial between thine eyes . . . It shall be a sign upon thine hand, and frontlets between thine eyes. *Ex.* 13. 9, 16. See chap. 11. 18, 21.

v. 10. I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat. *Josh.* 24. 13.

v. 12. I am the LORD thy God which brought thee out of the land of Egypt, from the house of servants. *Ex.* 20. 2.

v. 13. See Mat. 4. 10.

v. 16. He called the name of the place Massah . . . because they tempted the LORD, saying, Is the LORD among us or not? *Ex.* 17. 7. See Mat. 4. 7.

forefathers, said to thee), in the land that floweth with milk and honey.

⁴ Hear, O Israel: THE LORD OUR GOD IS ONE LORD: ⁵ and thou shalt love the LORD thy God with all thine heart and with all thy soul and with all thy might. ⁶ And these words, which I command thee this day, shall be on thine heart: ⁷ and thou shalt teach them habitually unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house and on thy gates.

¹⁰ And it shall be, when the LORD thy God shall bring thee into the land which he sware to thy fathers, to Abraham to Isaac and Jacob, to give thee, even great and goodly cities, which thou buildedst not, ¹¹ and houses full of all goods which thou filledst not, and pits digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be satisfied; ¹² take heed to thyself lest thou forget the LORD which brought thee out of the land of Egypt, from the house of servants. ¹³ Thou shalt fear the LORD thy God and serve him and swear by his name. ¹⁴ Ye shall not walk after other gods, of the gods of the peoples which are round you; ¹⁵ (for the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and he destroy thee from the face of the ground.

¹⁶ Ye shall not tempt the LORD your God, as ye tempted him in Massah. ¹⁷ Ye shall surely observe the commandments of the LORD your God and his testimonies and his statutes which he commanded thee. ¹⁸ And thou shalt do that which is upright and good in the eyes of the LORD: that it may be well with thee and that thou mayest go in and possess the good land which the LORD sware to thy forefathers: ¹⁹ to

v. 4. This verse is the watchword of Israel to this day. What other religion is summed up in such a sentence? To love the Author of all being, means to love his name, his work, his nature. It means a desire to follow and to imitate, and so to share in his disposition and character. *Comp.* John 14. 15 and 1 John 5. 3.

v. 7. 'Teach habitually,' *lit.* ply them as a man plies his tool backwards and forwards when sharpening it.

v. 8. The frontlet is the phylactery.

v. 9. The word *mezuzah*, translated 'post,' is still used for the cases containing a few

verses of Deuteronomy which Jews fasten on their door-posts and touch when they go in and out. The verses are Deut. 6. 4-9 and 11. 13-21. *Comp.* Ps. 121. 8.

v. 11. It is to be borne in mind that Israel had not dwelt in houses since they left Egypt. All here is prospective.

v. 13. The LXX. says 'him *only* shalt thou serve,' and so it is quoted in the N.T. The sense is the same.

v. 18. *Upright*, that which is direct or according to a straight rule; *good*, that which is well pleasing to God.

thrust out all thine enemies from before thee, as the LORD spoke.

²⁰ When thy son asketh thee hereafter, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? ²¹ Then thou shalt say unto thy son, We were Pharaoh's servants in Egypt; and the LORD brought us out of Egypt with a firm hand: ²² and the LORD gave signs and wonders, great and sore, upon Egypt, on Pharaoh and on all his house, before our eyes: ²³ and he brought us out thence, that he might bring us in, to give us the land which he swore to our forefathers. ²⁴ And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good every day, that he might preserve us alive, as it is this day. ²⁵ And there shall be righteousness for us, if we observe to do all this commandment before the LORD our God, as he commanded us.

7 WHEN the LORD thy God shall bring thee into the land which thou goest to possess, and hath cast out many nations before thee, the Hittite and the Girgashite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, seven nations greater and mightier than thou; ² and when the LORD thy God shall deliver them before thee; then thou shalt smite them, and surely devote them to destruction; thou shalt cut no covenant with them nor shew favour unto them: ³ neither shalt thou make affinity with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴ For

v. 22. Thou didst give signs and wonders upon Pharaoh and on all his servants. *Neh.* 9. 10. Who sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh and on all his servants. *Ps.* 135. 9.

v. 25. See chap. 24. 13.

v. 1. The Kenite, the Kenizzite, the Kadmonite, the Hittite, the Perizzite, the Rephaim, the Amorite, the Canaanite, the Girgashite, the Jebusite. *Gen.* 15. 19, 21. The Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, the Jebusite. *Ex.* 3. 8, 17. See *Ex.* 23. 23; 34. 11; *Josh.* 24. 11. The children of Israel dwelt among the Canaanite, Hittite, Amorite, Perizzite, Hivite, Jebusite. They took their daughters to be their wives and gave their daughters to their sons and served their gods. *Judg.* 3. 5, 6. See *Ezra* 9. 12.

vv. 2-5. Joshua took the whole land, according to all that the LORD said to Moses. *Josh.* 11. 23. I have brought you out of Egypt; I have brought you into the land which I swore to your forefathers; I said I will never break my covenant with you, and ye shall cut no covenant with the in-

v. 21. They shared the benefits and consequently the duties of the first generation which originally came from Egypt.

v. 25. The LXX. and Vulgate have 'there shall be mercy for us.' It is not self-righteousness that is advocated (see chap. 9. 4-6), but rather God's justifying mercy on them that are loyal.

v. 1. The word translated 'cast out' here and in the 22nd verse (שָׁחַת) is not used elsewhere in this sense. See in 2 Ki. 16. 6, where we find it in the Piel form. It is used of loosing a shoe in *Ex.* 3. 5; *Josh.* 5. 15; and it is also found in *Deut.* 19. 5 and 28. 40 in other connections.

The original list contained ten tribal names. The other lists given above contain six. The Girgashites were generally omitted from the list, being a subordinate tribe, as was the case with the first three names in the patriarchal list. The Hivites, who are named in all the later lists, are not mentioned in the first. As far on as *Ezra* 9. 1 we find that Canaanites, Hittites, Perizzites, Jebusites, and Amorites, had their representatives in the land; and it is the opinion of high authorities that the *fellahin* of Palestine at

the present day are relics of some of these nationalities. See 1 Ki. 9. 20, 21. It is not a little remarkable that the Philistines, who were such determined foes to Israel in the days of Samson, Saul, and David, are not named amongst the proscribed nations. Among the nations and tribes referred to in the Tell el Amarna Tablets we find reference to Ammonites, Edomites, Amorites, Canaanites, Hittites, Sidonians, Arvadites, and Gebalites. In Nu. 13. 29 we are told that the Amalekites dwelt in the south; the Hittites, Jebusites, and Amorites in the hill country; and the Canaanites in the lowlands by the sea and by the Jordan (called eastern and western Canaanites in *Josh.* 11. 3). The Tell el Amarna Tablets give great prominence to the Amorites, who (according to Prof. Flinders Petrie) worked their way as a conquering tribe from north to south. In *Josh.* 9. 1, 2 and 11. 2, 3, we find the kings of the hills, valleys, and north coasts, including Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites combining against Israel. Every big town seems to have had its *melec* or king in those days.

habitants of this land; ye shall destroy their altars. *Judg.* 2. 1, 2. Thou shalt not bow down to their gods nor serve them nor do after their works; but thou shalt surely overthrow them and smash their pillars . . . Thou shalt cut no covenant with them nor with their gods. *Ex.* 23. 24, 32. *Comp.* *Ex.* 34. 12-17.

v. 6. If ye will indeed obey my voice and keep my covenant ye shall be a special people unto me above all the peoples . . . an holy nation. *Ex.* 19. 5, 6.

v. 9. O LORD . . . which keepeth covenant and mercy with them that love him and observe his commandments. *Dan.* 9. 4.

v. 13. See chap. 28.

v. 14. There shall nothing cast their young nor be barren in thy land. *Ex.* 23. 26.

v. 15. I will take sickness away from the midst of thee. *Ex.* 23. 25. I will be an enemy unto thine enemies and will afflict them that afflict thee. *Ex.* 23. 22.

v. 7. It is important to distinguish between the two words here rendered 'love' in the A.V. and R.V.

v. 9. It was only through the course of ages that such a truth as this could be established; hence the necessity that the promises should be uttered and recorded hundreds of years before their fulfilment.

v. 10. The principle of retribution as an element in the moral government of God runs through the Bible and through history.

v. 13. The word translated 'increase' only

they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee quickly. ⁵ But thus shall ye deal with them: ye shall destroy their altars, and smash their pillars, and cut down their groves, and burn up their sculptures with fire.

⁶ For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all the peoples that are on the face of the ground. ⁷ The LORD did not set his affection upon you nor choose you because ye were more in number than any people; for ye were the smallest of all peoples: ⁸ but because the LORD loved you, and because he would observe the oath which he had sworn unto your forefathers, hath the LORD brought you out with a firm hand, and redeemed you out of the house of servants, from the hand of Pharaoh king of Egypt.

⁹ Know therefore that the LORD thy God, he is the God, the faithful God, which keepeth covenant and mercy with them that love him and observe his commandments to a thousand generations; ¹⁰ and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. ¹¹ Thou shalt therefore observe the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

¹² And it shall be, if ye hearken to these judgments, and observe to do them, that the LORD thy God will observe unto thee the covenant and the mercy which he sware to thy forefathers: ¹³ and he will love thee and bless thee and multiply thee; and he will bless the fruit of thy womb and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine, and the flocks of thy sheep, on the ground which he sware to thy forefathers to give thee. ¹⁴ Thou shalt be blessed above all peoples: there shall not be male or female barren among you or among your cattle. ¹⁵ And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt,

occurs in *Ex.* 13. 12 and in *Deut.* 28. 4, 18, 51. The word for 'kine' is almost always translated 'thousands,' and perhaps this would be the best reading here and in *Deut.* 28. 4, 18, 51; but see *Ps.* 8. 7 (the only other place where it is used of oxen). The word translated 'flocks' is only used in 28. 4, 18, 51. These three words thus bind the earlier and later parts of Deuteronomy together, and are a distinguishing feature of the Book.

v. 15. The word translated 'diseases' is only in chap. 28. 60. A different word is used in *Ex.* 15. 26.

which thou knowest, on thee; but will lay them on all that hate thee.

¹⁶ And thou shalt consume all the peoples which the LORD thy God shall deliver to thee; thine eye shall not spare them: neither shalt thou serve their gods; for that would be a snare to thee.

¹⁷ If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? ¹⁸ thou shalt not be afraid of them: thou shalt surely remember what the LORD thy God did to Pharaoh and to all Egypt; ¹⁹ the great trials which thine eyes saw, and the signs and the wonders and the firm hand and the stretched-out arm whereby the LORD thy God brought thee out: so shall the LORD thy God do to all the peoples of whom thou art afraid.

²⁰ Moreover the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee be perished. ²¹ Thou shalt not be affrighted at them: for the LORD thy God is in the midst of you, a great God and to be feared. ²² And the LORD thy God will drive out those nations before thee by little and little: thou canst not consume them at once, lest the beasts of the field increase upon thee. ²³ But the LORD thy God will deliver them before thee and will discomfit them with a great discomfiture until they be destroyed. ²⁴ And he will deliver their kings into thine hand, and thou shalt cause their name to perish from under heaven: no man shall stand before thee, until thou have destroyed them. ²⁵ The sculptures of their gods shall ye burn up with fire: thou shalt not covet the silver and gold on them, nor take it to thee, lest thou be snared therewith: for it is an abomination to the LORD thy God. ²⁶ Neither shalt thou bring an abomination into thine house, lest thou be devoted to destruction like it: *but* thou shalt surely detest it, and thou shalt surely abhor it; for it is devoted to destruction.

8 EVERY commandment which I command thee to-day ye shall observe to do, that ye may live and multiply and go in and possess

v. 16. If thou serve their gods it will surely be a snare to thee. *Ex.* 23. 33.

v. 20. I will send the hornet before thee. *Ex.* 23. 28. I sent the hornet before you, which drove them out from before you, even the two kings of the Amorite,—not with thy sword and with thy bow. *Josh.* 24. 12.

v. 21. See *Ps.* 46. 1-7; 99. 3.

v. 22. I will not drive them out from before thee in one year, lest the land become desolate and the beast of the field increase upon thee. By little and little I will drive them out before thee until thou be increased and inherit the land. *Ex.* 23. 29, 30.

v. 23. See *1 Sam.* 5. 9; 14. 20.

v. 24. There shall no man be able to stand before thee. *Josh.* 1. 5. No man hath been able to stand before you unto this day. *Josh.* 23. 9.

v. 26. See *Josh.* 6. 18.

v. 18. This Book contains frequent appeals to historical facts which were well within the memory of the hearers.

v. 19. These were trials or tests of God's strength, not calamities befalling the people.

v. 21. Here we have the word *El* for God, because the Divine attributes are being set forth.

v. 23. There are four different words for 'destruction' in these verses. The most interesting and important one is *חרם* (*cherem*),

which gives the idea of a religious act, and answers to the word 'devotion,' hence rendered 'devoted to destruction.'

v. 25. It is important to distinguish *burning* from *burning up*. The A.V. and R.V. have failed to do this. Each of the 23 Hebrew words translated 'burn' has its peculiar meaning.

v. 1. God demanded unreserved allegiance, and rewarded it with long life, increase of seed, and possession of the land.

v. 3. I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no . . . and the house of Israel called the name thereof manna. *Ex.* 16. 4, 31. He rained down manna upon them to eat. *Ps.* 78. 24. He satisfied them with the bread of heaven. *Ps.* 105. 40. See *Mat.* 4. 4.

v. 4. I have led you 40 years in the desert: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. *Chap.* 29. 5. Thou withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, 40 years didst thou sustain them in the wilderness; they lacked nothing; their clothes waxed not old and their feet swelled not. *Neh.* 9. 20, 21.

v. 5. Whom the LORD loveth he correcteth; even as a father the son in whom he delighteth. *Prov.* 3. 12. See *Heb.* 12. 5, 6.

v. 11. The children of Israel . . . forgot the LORD their God. *Judg.* 3. 7.

v. 14. They were satisfied, and their heart was lifted up; therefore they forgot me. *Hos.* 13. 6. See *Ex.* 20. 2.

v. 15. See *Ex.* 17. 6; *Nu.* 21. 6; *Ex.* 16. 4.

the land which the LORD sware to your forefathers. ² And thou shalt remember all the way which the LORD thy God led thee these forty years in the desert, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest observe his commandments, or no. ³ And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy forefathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live. ⁴ Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. ⁵ Thou shalt also consider in thine heart that as a man correcteth his son so the LORD thy God correcteth thee. ⁶ Therefore thou shalt observe the commandments of the LORD thy God, to walk in his ways and to fear him.

⁷ For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that issue from gorge and hill; ⁸ a land of wheat and barley and vine and fig and pomegranate; a land of olive oil and honey; ⁹ a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig copper.

¹⁰ When thou hast eaten and art satisfied, then thou shalt bless the LORD thy God for the good land which he giveth thee. ¹¹ Take heed lest thou forget the LORD thy God, in not observing his commandments and his judgments and his statutes which I command thee to-day: ¹² lest *when* thou hast eaten and art satisfied, and hast built goodly houses, and dwelt *therein*; ¹³ and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; ¹⁴ then thine heart be lifted up, and thou forget the LORD thy God who brought thee out of the land of Egypt, from the house of servants; ¹⁵ who caused

v. 3. The reason given in Deuteronomy is not quite the same as that given in Exodus, though they are consistent. The people's unique experience gave them a lifelong lesson of dependence and loyalty.

v. 5. The word translated 'correct' is equally applicable to instruction and to chastisement. See 2 Sam. 7. 14; Prov. 3. 12.

v. 9. The form of the word translated 'scarceness' (מַסְכֵּנֶת) does not occur elsewhere. The word translated 'brass' in the

Bible means either bronze, or else (as here) copper. But there are no traces of copper mines in Canaan, nor of ironstone either.

v. 11. Forgetfulness of God is one of the dangers specially dwelt upon in this Book.

v. 15. The word translated simoom (צִמְאוֹן) only occurs again in this form in Ps. 107. 33 and Is. 35. 7, in both of which there is reference to Israel's desert life. The exhortation to remember is fortified by the history of the past, which was well known to Moses' hearers.

thee to walk through the great and terrible desert; there are fiery serpent and scorpion and simoom and absence of water; who brought thee forth waters out of the flinty rock; ¹⁶ who has been feeding thee in the desert with manna, which thy forefathers knew not, that he might humble thee, and prove thee, to do thee good in thy future life;—¹⁷ and thou say in thine heart, Mine own power and the strength of mine hand hath gotten me this wealth. ¹⁸ But thou shalt remember the LORD thy God, (for it is he that giveth thee power to get wealth,) that he may establish his covenant which he sware to thy forefathers, as it is this day.

¹⁹ And it shall be, if thou do indeed forget the LORD thy God and walk after other gods and serve them and worship them, I testify against you this day that ye shall indeed perish. ²⁰ As the nations which the LORD is causing to perish before your face, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

9 **H**EAR, O Israel: Thou art to cross the Jordan to-day, to go in to possess nations greater and mightier than thyself, cities great and fortified to heaven, ² a people great and tall, the children of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! ³ Know therefore to-day, that the LORD thy God, he it is who crosseth before thee; as a consuming fire he shall destroy them, and he shall subdue them before thee: and thou shalt dispossess them and cause them to perish quickly, as the LORD said to thee.

⁴ Speak not in thine heart, after the LORD thy God hath cast them out before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out

v. 15. He turned the rock into a standing water,
The flint into a fountain of waters.
Ps. 114. 8.

v. 2. Joshua cut off the Anakim from the mountains . . . Joshua devoted them to destruction with their cities. There were none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod there remained. *Josh.* 11. 22. *See Nu.* 13. 22, 28, 33.

v. 3. *See chap.* 4. 24. Moab was subdued. *Judg.* 3. 30. Midian was subdued. *Judg.* 8. 28. The children of Ammon were subdued. *Judg.* 11. 33. The Philistines were subdued. *1 Sam.* 7. 13. Thou subduedst before them the inhabitants of the land. *Neh.* 9. 24. Ye shall dispossess the inhabitants of the land and dwell therein, for I have given you the land to possess it. *Nu.* 33. 53; *see also v.* 55.

v. 17. The inclination to ascribe to one's own cleverness and onergy that which really proceeds from God, the Giver of all, was as strong then as now.

v. 19. The reduplication of the verb at the beginning and end of this verse ought to be rendered harmoniously; not as in A.V. and R.V.

v. 1. The word 'to-day' in these addresses is frequently used as we use the word 'now,' and not literally of the day on which Moses was speaking.

v. 3. The word rendered 'subdue' is generally used of people humbling themselves, but *see references above.* In *Deut.* 7. 22 we read,

'Thou canst not consume them quickly, lest the beast of the field increase upon thee.' Thus the people had to steer between two conflicting exhortations. Evidently there was to be no slackness on their part, but if there should be difficulties, they were not to be discouraged.

v. 4. The verb here rendered 'cast out' is first used in *Nu.* 35. 20, and marks the violence of the process. Neither the A.V. nor the R.V. have distinguished the words of this class. It is to be noticed that the expressions 'For my righteousness,' etc., are literally 'in.' *Comp.* the use of the word *in*, elsewhere; *e.g.* *Ezek.* 18. 22, 24; *John* 8. 24.

v. 5. In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. *Gen. 15. 16.*

v. 8. I thought to punish you when your fathers provoked me, saith the LORD of hosts, and I repented not. *Zech. 8. 14.* But see *Ex. 32. 14*, the LORD repented of the evil which he thought to do unto his people.

v. 9. Moses was in the mount forty days and forty nights. *Ex. 24. 18.*

v. 12. And the LORD said to Moses, Go, get thee down, for thy people which thou hast brought out of the land of Egypt have corrupted themselves; they have quickly turned aside out of the way which I commanded them; they have made them a molten calf. *Ex. 32. 7, 8.*

vv. 13, 14. And the LORD said to Moses, I have seen this people, and behold, it is a stiffnecked people; now therefore let me alone, that my wrath may wax hot against them and that I may consume them; and I will make of thee a great nation. *Ex. 32. 9, 10.*

from before thee. ⁵ Not for thy righteousness or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth dispossess them before thee, and that he may perform the word which the LORD sware to thy forefathers, Abraham, Isaac and Jacob.

⁶ Know therefore, that the LORD thy God giveth thee not this good land to possess for thy righteousness; for thou art a stiffnecked people.

⁷ Remember, forget not, how thou provokedst the LORD thy God in the desert; from the day that thou didst go out of the land of Egypt until ye came unto this place, ye have been rebellious against the LORD.

⁸ Thus in Horeb ye provoked the LORD, so that the LORD was angry with you to have destroyed you. ⁹ When I was gone up into the mount to receive the tablets of stone, the tablets of the covenant which the LORD cut with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: ¹⁰ and the LORD delivered unto me two tablets of stone written with the finger of God; and there was on them according to all the words which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly. ¹¹ And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tablets of stone, the tablets of the covenant. ¹² And the LORD said unto me, Arise, get thee down quickly hence; for thy people which thou hast brought out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten-image.

¹³ And the LORD spoke to me saying, I have seen this people, and behold, it is a stiffnecked people: ¹⁴ let me alone, that I may destroy them and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

v. 5. The moral aspect of the invasion of Canaan was thus defined. It was not for national aggrandisement or because of national merit, but Israel was to act magisterially under God. The degraded idolaters were to perish, and the promises to the patriarchs were to be fulfilled. The iniquity of the Amorites was now full. See *Gen. 15. 16.*

v. 6. There is nothing complimentary to Israel in this Book, or indeed in the whole Bible.

v. 7. A third appeal to memory,—now not to God's mighty works but to Israel's wrongdoing.

v. 10. Writing and engraving on stone was a very early art; and stone slabs may have

been the natural materials in a country where clay was unattainable. Where hard stone (*e.g.* basalt) was used the writing would last for many ages. Here the fact that the writing was superhuman was to teach that the thing written had Divine authority. The bye-laws were written by man, on skin or papyrus; the Ten Words were written by God, and on stone. St. Paul reminds us that God (who is undoubtedly the author of all human wit and skill) has reserved to himself the office of writing on the fleshy tablets of the heart. See *2 Cor. 3.*

v. 14. With the phrase 'Let me alone,' which is used elsewhere, *comp.* the rendering in *Ps. 46. 10*, 'Be still.'

¹⁶ So I turned and came down from the mount, and the mount burned with fire: and the two tablets of the covenant were in my hands. ¹⁶ And I looked and, behold, ye had sinned against the LORD you God; ye had made you a molten calf; ye had turned aside quickly out of the way which the LORD had commanded you. ¹⁷ And I grasped the two tablets and cast them out of my hands, and smashed them before your eyes.

¹⁸ And I fell before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned in doing wickedly in the sight of the LORD to provoke him. ¹⁹ For I was alarmed at the anger and heat wherewith the LORD was wroth against you to destroy you. And the LORD hearkened to me even at that time. ²⁰ (And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron even at that time.) ²¹ And I took your sin, the calf which ye had made, and burnt it up with fire, and beat it, and ground it thoroughly, until it was as fine as dust: and I cast the dust thereof into the brook that descended from the mount.

²² (Also at Taberah and at Massah and at Kibroth Hattaavah ye kept provoking the LORD. ²³ And when the LORD sent you from Kadesh Barnea saying, Go up and possess the land which I have given you, then ye rebelled against the order of the LORD your God, and ye believed him not, nor hearkened to his voice. ²⁴ Ye have been rebellious against the LORD from the day I knew you.)

²⁵ Now I fell before the LORD forty days and forty nights, as I fell at the first; because the LORD said he would destroy you. ²⁶ I prayed therefore unto the LORD, and said, O LORD and Master, destroy not thy people and thine inheritance which thou hast redeemed in thy greatness, which thou hast brought out of

v. 15. Moses turned and went down from the mount, and the two tablets of the testimony were in his hands. *Ex.* 32. 15.

v. 17. He saw the calf and the dancing; and Moses' anger waxed hot and he cast the tablets out of his hands and smashed them beneath the mount. *Ex.* 32. 19.

v. 18. Ye have sinned a great sin; and now I will go up unto the LORD; peradventure I shall atone for your sin. *Ex.* 32. 30.

v. 19. And Moses besought the LORD his God . . . and the LORD repented. *Ex.* 32. 11, 14.

v. 21. He took the calf which they had made and burnt it up with fire and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. *Ex.* 32. 20.

v. 22. See *Nu.* 11. 1-3; *Ex.* 17. 7; *Nu.* 11. 34.

v. 23. See *Nu.* 13. 3; and *comp.* above *chap.* 1. 19. They believed not in God. *Ps.* 78. 22.

vv. 26-29. And Moses besought the LORD his God and said, LORD, why doth thy wrath wax hot against thy people which thou hast brought out of the land of Egypt with great power and with a firm hand? Wherefore should the Egyptians speak and say,

v. 17. The verb rendered 'grasped' frequently signifies to take violent hold, and A.V. and R.V. have not noticed its peculiarity. Was the Covenant formally disannulled by the breaking of the tablets as it had been morally broken by the people's idolatry? At any rate it was renewed on God's part in identical terms, both as to the Ten Words and substantially as to the statutes and judgments. *Comp.* *Ex.* 34. 10-28 with *Ex.* 21-23. So again with the next generation at the end of Moses' life; and again with the next at the end of Joshua's life. See *Josh.* 24. 25.

v. 18. The period here referred to is that which is noticed later on, v. 25.

v. 21. The calf is called their sin because it was the product and the representation of it. *Comp.* the way in which the sin-offering is called in Hebrew the 'sin' (*Lev.* 16, *al*); and

Christ is said to have been made 'sin' (2 *Cor.* 5. 21).

vv. 22-24 are a note by the way, but part of the original speech, being intended to illustrate further the rebelliousness of the people. It is to be observed that both Moses and Aaron were also rebels, and God said of them, 'Ye rebelled against my commandment in the desert of Zin' (*Nu.* 27. 14).

v. 25. The history in Exodus records the prayer, but not the fast of 40 days, which seems different from that mentioned in 10. 10. It may be, however, that Moses is here only forestalling what he afterwards narrates.

v. 26. Moses uses the same title for God as in the prayer of *chap.* 3. 24; the appeal is made (i.) to God's ownership of Israel, (ii.) to what he had already done, (iii.) to the promise made to the patriarchs, (iv.) to the fact that his honour and glory were concerned in the matter.

For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou swarest by thine own self, saying, I will multiply your seed as the stars of heaven, and all this land which I have spoken of will I give unto your seed, and they shall inherit it forever. *Ex. 32. 11-13.*

vv. 1, 2. And the LORD said to Moses, Hew thee two tablets of stone like the first, and come up to me to the mount, and I will write on the tablets the words that were in the first tablets which thou didst smash. *Ex. 34. 1.*

v. 3. And he hewed two tablets of stone like the first, and Moses rose up early in the morning and went up unto Mount Sinai . . . and took in his hand the two tablets of stone. *Ex. 34. 4.*

v. 4. And he wrote upon the tablets the words of the covenant, the Ten Words. *Ex. 34. 28.*

v. 5. Moses came down from Mount Sinai with the two tablets of testimony in Moses' hand. *Ex. 34. 29.*

vv. 6, 7. They moved camp from Moseroth and pitched among the children of Jaakan, and they moved camp from the children of Jaakan and pitched at Hor Hagidgad, and they moved camp from Hor Hagidgad and pitched in Jotbathah . . . and they moved camp from Kadesh and pitched in Mount Hor in the extremity of the land of Edom. And Aaron the priest went up into Mount Hor at the order of the LORD and died there. *Nu. 33. 31-38. Comp. Nu. 20. 22-29.*

vv. 8, 9. Moses stood in the gate of the camp and said, Who is on the LORD's side? Come to me. And all the sons of Levi gathered to him . . . Moses said, Consecrate yourselves to-day unto the LORD . . . that he may

Egypt with a firm hand. ²⁷ Remember thy servants, Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: ²⁸ lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the desert. ²⁹ Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched-out arm.

10 At that time the LORD said to me, Hew thee two tablets of stone like the first, and come up to me to the mount, and make an ark of wood. ² And I will write on the tablets the words that were in the first tablets which thou didst smash, and thou shalt put them in the ark. ³ And I made an ark of shittim wood, and hewed two tablets of stone like the first, and went up to the mount, having the two tablets in mine hand. ⁴ And he wrote on the tablets, according to the first writing, the Ten Words, which the LORD spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them to me. ⁵ And I turned and came down from the mount, and put the tablets in the ark which I had made; and there they be, as the LORD commanded me.

⁶ [And the children of Israel moved camp from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son became priest in his stead. ⁷ From thence they moved camp unto Gudgodah; and from Gudgodah to Jotbath, a land of brooks of water.]

⁸ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, unto this day.

v. 3. The word (אֲרוֹן) translated 'ark' is first used of Joseph's coffin (*Gen. 50. 26*). It is used of a money-box in *2 Ki. 12. 9*, etc. The order for making the Ark was given in *Ex. 25. 10*; but Moses evidently had a small wooden case made to hold the two tablets, and this case with its contents was subsequently deposited in the Ark of the Covenant. The word used for Noah's ark and for the ark of bulrushes is a wholly different one.

vv. 6, 7 are added as a commentary on Aaron's sin which had just been recorded.

Mount Hor is not a peak, but a range extending over 100 miles (*see above, 2. 1*). Some camping stations are omitted in the speech which are given in the Itinerary; and two are transposed in the Heb. text as it stands (but not in the Samaritan text).

v. 8. Up to the time here mentioned priesthood had been exercised on the patriarchal system, the head of each house being priest; but now over and above this system a second was introduced, which in later times altogether superseded the first. The tribe of Levi

⁹ Wherefore Levi hath no share nor inheritance with his brethren; the LORD is his inheritance, as the LORD thy God said to him.

¹⁰ Now I stayed in the mount according to the first time, forty days and forty nights; and the LORD hearkened to me even at that time; the LORD would not destroy thee.

¹¹ And the LORD said to me, Arise, move camp before the people, that they may go in and possess the land which I swore to their forefathers to give them.

¹² And now, O Israel, what doth the LORD thy God ask of thee but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, ¹³ to keep the commandments of the LORD and his statutes which I command thee to-day for thy good. ¹⁴ Behold, the heaven and the heaven of heavens belong to the LORD thy God; the earth and all that is therein. ¹⁵ Only the LORD had an affection for thy forefathers to love them, and he chose their seed after them, even you above all peoples, as it is this day. ¹⁶ Circumcise therefore the uncircumcision of your heart, and be no more stiff-necked. ¹⁷ For the LORD your God He is God of gods and Lord of lords, the great God, mighty and to be feared, which respecteth not persons, nor taketh a bribe. ¹⁸ He doeth judgment to the fatherless and widow, and loveth the sojourner,

bestow on you a blessing to-day. *Ex. 32. 26-29.* The LORD spoke to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any share among them. I am thy share and thine inheritance among the children of Israel. . . . The Levites shall do the service of the Tent of Meeting, and they shall bear their iniquity. . . . they have no inheritance. *Nu. 18. 20-24.*

v. 10. He was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. *Ex. 34. 28.*

v. 11. See *Nu. 10. 11.*

v. 12. What doth the LORD ask of thee but to do righteousness and to love mercy and to humble thyself to walk with thy God. *Mt. 6. 8.* Turn thou to thy God, keep mercy and judgment, and wait on thy God continually. *Hos. 12. 6.* See *Josh. 22. 5.*

v. 14. Behold, the heaven and the heaven of heavens cannot contain thee. *1 Ki. 8. 27.* The heaven, and heavens, belong to the LORD; but the earth hath he given to the children of men. *Psa. 115. 16.* The earth is the LORD's and all that is therein. *Psa. 24. 1.*

v. 15. See *chap. 7. 7.*

v. 16. Circumcise the uncircumcision of your heart. *Jer. 4. 4.*

v. 17. The LORD, the God of gods, the LORD, the God of gods, he knoweth. *Josh. 22. 22.* See *Dan. 2. 47; Rev. 19. 16.* Neither doth God respect any person. *2 Sam. 14. 14.* See *2 Chron. 19. 7; Acts 10. 34; Rom. 2. 11; 1 Pet. 1. 17.*

v. 18. A father of the fatherless and a judge of the widows is God in his holy habitation. *Psa. 68. 5.* The LORD preserveth the sojourner; he relieveth the fatherless and widow. *Psa. 146. 9.*

was separated in a remarkable way, first in connection with the loyalty of the Levites (see *Ex. 32. 26* and *Dout. 33. 8*); secondly, after the revolt of Korah, Dathan, and Abiram (*Nu. 16*); and thirdly, after the sin in connection with Moab (*Nu. 25. 6-13*; *Psa. 106. 30*; *Mal. 2. 4, 5*; *3. 3*). During camp-life the Ark was borne by the Kohathites (*Nu. 3. 30, 31*). Certain ministrations were specially committed to the family of Aaron (*Nu. 18. 7*), including the act of blessing (*Lev. 9. 22, 23*; *Nu. 6. 23, 24*). But whilst there was this charge laid on the Levitical priesthood, there was no absolute restriction. Thus both Moses and Joshua blessed the people (*Ex. 39. 43*; *Josh. 22. 6, 7*); so did Samuel, who was a Kohathite, but not an Aaronite (*1 Sam. 9. 13*); so did Solomon (*1 Ki. 8. 14, 55*). The religious functions of the heads of families practically remained undisturbed, though cer-

tain specific duties were assigned to the Levitical priests (called in Deuteronomy 'the priests the Levites'). The synagogue of later times largely represented and embodied these family and tribal functions.

v. 16. Here is the true circumcision of the spirit. *Comp. Lev. 26. 41; Jer. 6. 10; Acts 7. 51.* Circumcision, as our Lord reminds his hearers (*John 7. 22*), was not of Moses, but of the patriarchs. It was to be regarded not only as the sign of the covenant concerning the land, but as conveying a call to receive and use spiritual grace. It is only mentioned in the O.T. in two passages after *Ex. 19. 48*, viz. *Josh. 5. 3, 7* and *Jer. 9. 25*. But the absence of reference does not prove the non-existence of the rite. The uncircumcision of the Philistines is referred to in *Judges* and *Samuel*. See also *Is. 52. 1*; *Jer. 9. 25, 26*; *Ezek. 31. 18*.

v. 19. The sojourner . . . thou shalt love him as thyself: for ye were sojourners in the land of Egypt. I am the LORD your God. *Lev. 19. 34.*

v. 20. Cleave unto the LORD your God as ye have done unto this day. *Josh. 23. 8. See 2 Ki. 17. 36.*

v. 21. To make him a name, and to do for you great things and fearful. *2 Sam. 7. 23.*

v. 22. All the souls of the house of Jacob which came into Egypt were seventy. *Gen. 46. 27; Ex. 1. 5. See chap. 1. 10. I will multiply thy seed as the stars of heaven. Gen. 22. 17. Comp. Gen. 26. 4; Ex. 32. 13; 1 Chron. 27. 23; Neh. 9. 23.*

v. 3. *See Ex. 3—12.*

v. 4. The waters returned and covered the chariots and the horsemen, all the host of Pharaoh that came into the sea after them. *Ex. 14. 28.*

v. 5. *See Ex. 15; Nu. 32.*

v. 6. And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him . . . and Dathan and Abiram came out and stood at the entrance of their tents with their wives and their sons and their little ones . . . they and all theirs went down alive into Sheol and the earth closed upon them. *Nu. 16. 25, 27, 32. Dathan and Abiram, famous in the congregation, strove against Moses and against Aaron in the company of Korah when they strove against the LORD; and the earth opened her mouth and swallowed them up together with Korah, when that company died . . . notwithstanding the children of Korah died not. Nu. 26. 9-11.*

v. 9. *See Josh. 1. 6, 7.*

giving him food and raiment. ¹⁹ Love ye there fore the sojourner: for ye were sojourners in the land of Egypt.

²⁰ Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and by his name shalt thou swear. ²¹ He is thy praise, and he is thy God, that hath done for thee these great and fearful things, which thine eyes have seen. ²² Thy fathers went down into Egypt with seventy souls; and now the LORD thy God hath made thee as the stars of heaven for multitude.

11 Thou shalt therefore love the LORD thy God, and observe his charge and his statutes and his judgments and his commandments, every day. ² And know ye this day:—for I speak not with your children which have not known and which have not seen the correction of the LORD your God, his greatness, his firm hand, and his stretched-out arm, ³ and his signs, and his deeds, which he did in the midst of Egypt to Pharaoh the king of Egypt and to all his land; ⁴ and what he did to the army of Egypt, to their horses and to their chariots; how he made the water of the Red sea to flow over them as they pursued after you, and how the LORD destroyed them, unto this day; ⁵ and what he did to you in the desert, until ye came to this place; ⁶ and what he did to Dathan and Abiram, the sons of Eliab the son of Reuben: how the earth opened her mouth and swallowed them up and their households and their tents and all the substance that was at their feet, in the midst of all Israel:—⁷ but your eyes have seen every great deed of the LORD which he did.

⁸ Therefore shall ye keep every commandment which I command you to-day, that ye may be firm, and go in and possess the land, whither ye cross to possess it; ⁹ and that ye may extend your days on the ground which the LORD sware to your forefathers to give to them and their seed, a land that floweth with milk and honey.

v. 22. Another appeal to history.

vv. 2, 3. There were still many of Moses' hearers who could remember the Exodus.

v. 4. The word translated 'overflow' here (פָּלַח) is a rare one. *See Lam. 3. 54 and 2 Ki. 6. 6 (the iron did float).* The word for a 'honey-comb' (Ps. 19. 10 and Prov. 16. 24) is derived from it.

v. 6. Moses makes no reference to Korah,

whose company perished by fire (Nu. 16. 35), but whose children escaped. *See Nu. 26. 9-11.* On the contrary, Zelophehad's daughters make no reference to Dathan and Abiram, but only to Korah (Nu. 27. 3). In Ps. 106. 17, 18 both companies are mentioned, the one as swallowed up, the other as burnt up.

v. 8. Physical vigour depends in the long run on spiritual discipline.

¹⁰ For the land which thou goest in to possess is not as the land of Egypt whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of green herbs: ¹¹ but the land whither ye cross to possess it is a land of hills and valleys; it drinketh water of the rain of heaven: ¹² a land which the LORD thy God seeketh after: the eyes of the LORD thy God are continually upon it, from the beginning of the year even unto the year's end.

¹³ And it shall be, if ye shall indeed hearken unto my commandments which I command you to-day, to love the LORD your God and serve him with all your heart and with all your soul, ¹⁴ that I will give the rain for your land in its season, the autumn-rain and the spring-rain, and thou shalt gather in thy corn and thy wine and thine oil. ¹⁵ And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied.

¹⁶ Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods and worship them, ¹⁷ and the LORD's anger be kindled against you, and he restrain the heaven that there be no rain and that the ground yield not her produce; and ye perish quickly from the good land which the LORD giveth you.

¹⁸ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign on your hand, that they may be frontlets between your eyes. ¹⁹ And ye shall teach them your children, speaking of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. ²⁰ And thou shalt write them on the posts of thine house and on thy gates: ²¹ that your days and the days of your children may be multiplied on the ground which the LORD swore to your forefathers to give them, (as the days of heaven) on the earth.

²² For if ye shall indeed keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his

vv. 13, 14. If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase. *Lev. 26. 3, 4.* He will cause to come down for you the rain, the autumn rain, and the spring rain in the first month. *Joel 2. 23.* Let us now fear the LORD that giveth rain, both the autumn and the spring rain in his season. *Jer. 5. 24.* Ask ye of the LORD rain in the time of the spring rain. *Zech. 10. 1.* See *James 5. 7.*

v. 18. See *chap. 6. 7-9.*

v. 21. His seed will I make (to endure) for ever; and his throne as the days of heaven. *Psa. 89. 29.*

v. 10. There could be no greater contrast than exists between Egypt and Palestine in configuration, etc. The Egyptians still make little channels over their ground, with here and there clay dykes which they move away with their foot when they wish the water to go in a certain direction. The word translated 'green herbs' occurs here for the first time, but a slightly different form of it is found in Genesis, Exodus, and Numbers.

v. 11. Rain is rarely seen in Egypt. See *Zech. 14. 18.*

v. 14. The autumn-rain falls in Oct.-Nov. to prepare the land for the seed, the spring-rain is in Feb.-March to swell the corn in the ear.

The words occur here for the first time. The one means that which is cast or poured forth (יורה), the other that which is late (מלקוץ).

v. 16. Idolatry and polytheism were the dangers of those days, but materialism lurked beneath, and this is not far from atheism.

v. 17. In the O.T. and N.T. God is always set forth as the giver and withholder of rain, and as the controller of all meteorological and physical phenomena. All material arrangements are regarded as subordinate to what is spiritual. So in the human being, the flesh is the scaffolding of the spirit.

v. 22. In this passage territorial extension is made dependent on loyalty.

v. 24. Every place whereon the sole of your foot shall tread have I given to you, as I said to Moses. From the desert and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards sunset shall be your border. No one shall be able to stand before thee. *Josh.* 1. 3-5; 23. 5. I will set thy border from the Red sea even unto the sea of the Philistines, and from the desert unto the river. *Ex.* 23. 31. *See Nu.* 33. 3-12.

v. 25. Terror and dread shall fall upon them. *Ex.* 15. 16. This day will I begin to put the dread of thee and the fear of thee upon the nations. *Chap.* 2. 25.

v. 29. All Israel and their elders and officials and judges stood . . . half of them over against Mount Gerizim and half of them over against Mount Ebal, as Moses the servant of the LORD had commanded before, that they should bless the people of Israel; and afterward he read all the words of the law, the blessing and the curse, according to all that was written in the book of the law. *Josh.* 8. 33, 34. *See chap.* 27. 11.

v. 30. Abram went through the land unto the place of Shechem unto the oaks of Moreh: and the Canaanite was then in the land. *Gen.* 12. 6.

ways, and to cleave to him; ²³ then will the LORD dispossess all these nations before you, and ye shall possess nations greater and mightier than yourselves. ²⁴ Every place whereon the sole of your feet shall tread shall be your's; from the desert and the Lebanon, from the river, the river Euphrates, even unto the utmost sea shall be your border. ²⁵ No one shall be able to stand before you: the LORD your God shall lay the dread of you and the fear of you upon all the land that ye shall tread upon, as he said to you.

²⁶ Behold, I set before you this day a blessing and a curse: ²⁷ the blessing, if ye hearken to the commandments of the LORD your God, which I command you to-day; ²⁸ and the curse, if ye will not hearken to the commandments of the LORD your God, but turn aside out of the way which I command you to-day, to walk after other gods which ye know not.

²⁹ And it shall be, when the LORD thy God hath brought thee into the land which thou goest to possess, that thou shalt put the blessing on mount Gerizim and the curse on mount Ebal. ³⁰ Are they not across the Jordan, beyond the way where the sun goes down, in the land of the Canaanite dwelling in the plain over against Gilgal, near the oaks of Moreh? ³¹ For ye shall cross the Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell there. ³² And ye shall observe to do all the statutes and judgments which I set before you this day.

12 THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy forefathers giveth

v. 24. The original grant was from the river of Egypt, *el 'Arish*, to the Euphrates (*Gen.* 15. 18). The desert is substituted for the shore of Egypt here and in references. This river has a run of 120 miles, passing Beersheba on the way, and enters the Mediterranean near Gaza. All the country south of it is desert.

v. 29. Ebal and Gerizim are here named for the first time. They are never mentioned after the Book of Judges. They are north and south respectively of Shechem. The acoustic properties of the region are well known.

v. 30. This detailed localisation is curious. Perhaps it is inserted to indicate that the region in which the law was to be promulgated was the very one in which God first appeared to Abraham in the land of Canaan. There are at least three Gilgals mentioned in the historical Books. One of them, which is a few miles W.S.W. of Gerizim, may be the spot indicated. A valley runs down to it from Shechem. It is apparently the Gilgal from which Elijah started on his last journey (2 Ki. 2. 1).

thee to possess, all the days that ye live on the ground.

² Ye shall surely cause all the places to perish, where the nations which ye shall dispossess served their gods, upon the high mountains and upon the hills and under every green tree: ³ and ye shall overthrow their altars, and smash their pillars, and burn up their groves with fire; and ye shall cut down the sculptures of their gods, and destroy the names of them out of that place.

⁴ Ye shall not do as they do unto the LORD your God. ⁵ But unto the place which the LORD your God shall choose out of all your tribes to put his name there, unto his habitation shall ye seek, and thither thou shalt come: ⁶ and thither ye shall bring your burnt-offerings and your sacrifices and your tithes and heave-offerings of your hand and your votive-offerings and your freewill offerings, and the firstlings of your herd and flock: ⁷ and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherewith the LORD thy God hath blessed thee.

⁸ Ye shall not do after all that we do here to-day, every one what is right in his eyes. ⁹ For ye are not as yet come to the rest and to the inheritance, which the LORD thy God giveth thee. ¹⁰ But when ye cross the Jordan and dwell in the land which the LORD your God causeth you to inherit, and he causeth you to rest from all your enemies round about so that ye dwell safely; ¹¹ then there shall be the place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your

vv. 2, 3. Thou shalt surely overthrow them and quite break down their images. *Ex. 23. 24.* Ye shall overthrow their altars and smash their pillars and cut down their groves. *Ex. 34. 13.* Ye shall overthrow their altars. *Judg. 2. 2.* See *Judg. 6. 28*; *1 Ki. 14. 23*; *2 Ki. 10. 27*; *11. 18*; *Ezek. 6. 13.*

v. 5. In all places where I record my name I will come to thee and bless thee. *Ex. 20. 24.* Since the day that I brought my people Israel out of Egypt I chose no city out of all the tribes of Israel to build an house that my name might be therein . . . Thy son shall build the house unto my name. *1 Ki. 8. 16-21.* See *Josh. 9. 27.*

v. 10. It came to pass a long time after that the LORD had given rest to Israel from all their enemies round about, that, etc. *Josh. 23. 1, 2*; *comp. 1. 15.* The king sat in his house and the LORD had given him rest from all his enemies round about. *2 Sam. 7. 1.* A son shall be born to thee who shall be a man of rest and I will give him rest from all his enemies round about . . . he shall build a house for my Name. *1 Chron. 22. 9, 10.* See *28. 2*; *Psa. 132. 14.* Blessed be the LORD that hath given rest unto his people Israel according to all that he promised. *1 Ki. 8. 56.* Where is the house that ye build for me and where is the place of my rest? *Is. 66. 1.*

v. 2. The word 'place' is used here technically of a sacred place, as in modern Arabic. The word translated 'green' (יָרֵךְ, ever-green?) is used here for the first time. It frequently recurs in this connection; e.g. *1 Ki. 14. 23*; *2 Ki. 16. 4*; *17. 10*; *Is. 57. 5*; *Jer. 2. 20.*

v. 5. In earlier days wherever God appeared to a patriarch the 'place' would be counted sacred, and an altar would be built (see *Gen. 12. 7*). In later days the same system would hold good. Also every resting-place of the Ark would be counted a place for worship; e.g. Shechem, Shiloh, Gibeah (see *Josh. 9. 27*; *Jer. 7. 12*). But over and above this we have here provision for a special inter-tribal sanctuary which should be the centre of religious worship. *Comp. 14. 23*; *16. 6*, etc. This place was not definitely chosen until the days of David and Solomon. See references and *comp. 2 Ki. 23. 27*. The form of the word translated 'habitation' is peculiar to this verse, and answers to the name Shekinah.

v. 7. It would not have been enough simply to warn Israel against idolatrous 'places' and

to substitute nothing better. They were to have a national sanctuary in due time over and above the local 'places' which were sanctified by God's presence; and their religious services were to be of a festive and cheerful character, unaccompanied with the degrading and cruel rites of Canaan. See *Baxter's Sanctuary and Sacrifice*.

v. 8. An important admission as to the existing state of things. Practically it continued till the times of the kings, and it may be said that the principles of the Mosaic law were never fully carried out in Israel. May not the same thing be said of Christian principles as affecting so-called Christian communities?

v. 10. To 'dwell safely' became an established idiom; and 'rest' and 'an inheritance' were central words in Israelite thought. They have travelled on into the N.T.

v. 11. The resting-place of the Ark would be regarded as a provisional centre. With the exception of the burnt-offerings all the gifts here referred to were eaten by the people as a sacred feast.

v. 12. Ye shall rejoice before the LORD. *Lev. 23. 40.* The sojourner within thy gate. *Chap. 5. 14.* Among the children of Israel they shall have no inheritance. *Nu. 18. 24.*

v. 15. See v. 22; 14. 5; 15. 22.

v. 16. He shall pour out the blood and cover it with dust. *Lev. 17. 13.*

v. 20. I will cast out nations before thee and will enlarge thy borders. *Ex. 34. 24.*

v. 21. I am come to sacrifice unto the LORD. *1 Sam. 16. 5.*

sacrifices, your tithes, and the heave-offering of your hand, and all your choice votive-offerings which ye vow unto the LORD: ¹² and ye shall rejoice before the LORD your God, ye and your sons and your daughters and your servants and your maids; also the Levite that *is* within your gates, forasmuch as he hath no share nor inheritance with you.

¹³ Take heed to thyself that thou offer not thy burnt-offerings in any place that thou seest; ¹⁴ except in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

¹⁵ Notwithstanding thou mayest sacrifice and eat flesh in all thy gates, whatsoever thy soul longeth for, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle and as of the hart. ¹⁶ Only ye shall not eat the blood; ye shall pour it upon the earth as water.

¹⁷ Thou canst not eat within thy gates the tithe of thy corn or thy wine or thine oil, nor the firstlings of thy herd or flock, nor any of thy votive-offerings which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand: ¹⁸ but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou and thy son and thy daughter and thy servant and thy maid and the Levite that *is* within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. ¹⁹ Take heed to thyself that thou forsake not the Levite as long as thou livest on the ground.

²⁰ When the LORD thy God shall enlarge thy border, as he said to thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul longeth after. ²¹ If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt sacrifice of thy herd and flock which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul

v. 12. The Levites had special cities in which they sojourned; these cities being originally assigned to other tribes among whom the Levites then dwelt.

v. 13. The people were not to rehabilitate the old heathen 'places,' but were to wait for some indication from God as to the sacred centres of the future.

v. 15. The gazelle and the hart are here named for the first time. They are desert creatures, and would not in all probability

have been known in the earlier days of Israel's camp life.

v. 20. This is one of the many verbal references to the older work. *Comp. chap. 19. 8,* where the expression recurs.

v. 21. The A.V. and R.V. render 'kill' instead of 'sacrifice'; but when a technical word is used it ought to have a technical rendering; and the word here throws light on such a passage as *1 Sam. 16. 5*, which tells us of a family 'sacrifice.'

longeth after. ²² Even as the gazelle and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

²³ Only be firm in refusing to eat the blood: for the blood is the soul; and thou mayest not eat the soul with the flesh. ²⁴ Thou shalt not eat it; thou shalt pour it upon the earth as water.

²⁵ Thou shalt not eat it; that it may go well with thee and thy children after thee, when thou shalt do what is right in the eyes of the LORD.

²⁶ Only thy holy things which thou hast, and thy votive-offerings, thou shalt take, and go to the place which the LORD shall choose: ²⁷ and thou shalt offer (*lit. do*) thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

²⁸ Observe and hear all these words which I command thee, that it may be well with thee and thy children after thee for ever, when thou doest what is good and right in the eyes of the LORD thy God.

²⁹ When the LORD thy God shall cut off the nations before thee, which thou goest to possess, and thou dispossessest them and dwellest in their land; ³⁰ take heed to thyself that thou be not snared by following them, after that they be destroyed before thee; and that thou seek not unto their gods saying, How did these nations serve their gods? even so will I do likewise. ³¹ Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt up in the fire to their gods.

³² What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

v. 23. The soul of the flesh is in the blood . . . it is the soul of all flesh. *Lev. 17. 11, 14. See above, v. 16.*

v. 32. *See chap. 4. 2.*

13 IF there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, ² and the sign or the wonder

v. 22. Regulations as to ceremonial cleanness are to be found in Leviticus, and Moses did not think it necessary to detail them here.

v. 27. The burnt-offering and the sacrifice have carefully to be distinguished through the O.T. The latter was eaten by the offerer, his friends, etc.; while the former was wholly turned to vapour on the altar.

v. 30. The rendering in the LXX. illustrates St. Peter's expression, 'the seeking of a good conscience unto God.' (1 Pet. 3. 21.)

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v. 31. 'Burnt up' not 'burnt,' as in A.V. and R.V.

v. 32. Everything was done which authoritative legislation and appeal could do to secure a severance of Israel from the demoralising rites of the surrounding nations. *Comp.* the stringent N.T. regulations.

v. 1. The people were evidently already in danger from false prophets and dreamers. We find them all through the days of the O.T. and in the N.T. times also. They appealed strongly to natural superstition and had considerable influence.

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v. 5. This formula occurs eleven times in Deuteronomy, also *Judg.* 20. 13.

v. 10. See *Ex.* 20. 2.

come to pass, whereof he spake unto thee saying, 'Let us go after other gods, which thou hast not known, and let us serve them;' ³thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for the LORD your God is proving you, to know whether ye do love the LORD your God with all your heart and with all your soul. ⁴Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and to him shall ye cleave. ⁵And that prophet or that dreamer of dreams shall be put to death; because he hath uttered apostasy from the LORD your God, which brought you out of the land of Egypt and redeemed you out of the house of servants, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

⁶If thy brother, the son of thy mother, or thy son or thy daughter or the wife of thy bosom or thy friend which is as thine own soul, entice thee secretly saying, Let us go and serve other gods (which thou hast not known, thou nor thy fathers); ⁷of the gods of the peoples which are round about you, nigh unto thee or far off from thee, from the one end of the earth unto the other end of the earth; ⁸thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him neither shalt thou spare neither shalt thou shelter him; ⁹but thou shalt surely kill him; thine own hand shall be first upon him to put him to death, and afterwards the hand of all the people. ¹⁰And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of servants. ¹¹And all Israel shall hear, and fear, and shall do no more any such wicked thing as this among you.

¹²If thou shalt hear in one of thy cities, which the LORD thy God giveth thee to dwell in, saying, ¹³*Certain* children of Belial are gone out from among you, and have thrust away the inhabitants of their city saying, 'Let us go and serve other gods,' 'which ye have not known;'

v. 3. The appeal to love is one of the root principles of these addresses. *Comp.* St. John's first Epistle.

v. 5. The word (בֵּעַר) rendered 'put away' possibly means 'burn out.' St. Paul reproduces the expression in 1 Cor. 5. 13.

v. 6. The words rendered 'entice' and 'secretly' are here used for the first time.

v. 10. Two words are used for the penalty

of stoning in the O.T. This word (סָקַל) is to pelt with stones; the other (רָגַם) is used of what may be called congregational stoning. It occurs in *chap.* 21. 21.

v. 13. The word 'Belial' occurs here for the first time. It is found in 15. 9, and frequently later; always with some qualifying word. The origin of the word is uncertain; probably it means good for nothing.

¹⁴ then shalt thou enquire and search and ask diligently; and behold, if it be certain truth that this abomination is wrought among you; ¹⁵ thou shalt surely smite the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword. ¹⁶ And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn up with fire the city and all the spoil thereof every whit, unto the LORD thy God: and it shall be an heap for ever; it shall not be built again. ¹⁷ And there shall not cleave to thine hand ought of the devoted thing: that the LORD may turn from the fierceness of his anger, and shew thee compassion, and compassionate thee, and multiply thee, as he hath sworn to thy forefathers; ¹⁸ when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee to-day, to do what is right in the eyes of the LORD thy God.

14 **Y**E are the children of the LORD your God: ye shall not cut yourselves, nor make a baldness between your eyes for the dead. ² For thou art an holy people to the LORD thy God, and the LORD hath chosen thee to be a special people to himself, above all the peoples that are on the ground.

³ Thou shalt not eat any abomination. ⁴ These are the beasts which ye shall eat: [the ox, the sheep and the goat, ⁵ the hart and the gazelle and the roebuck, and the wild-goat and the pygarg and the antelope and the chamois.]

v. 16. And Joshua burnt up Ai and made it an heap for ever. *Josh.* 8. 28.

v. 17. Keep yourselves from the devoted thing. *Josh.* 6. 18. Achan took of the devoted thing. *Josh.* 7. 1. I will surely multiply thy seed as the stars of heaven. *Gen.* 22. 17.

v. 1. Ye shall not round the corners of your heads nor mar the corners of your beards. Ye shall not make any cuttings in your flesh for the dead (*lit.* for the soul or person) nor print any marks upon you. *Lev.* 19. 27, 28. They (the priests) shall not make baldness upon their head nor shave off the corner of their beard, nor make any cuttings in their flesh. *Lev.* 21. 5. See *Jer.* 16. 6; 41. 5; 47. 5.

v. 2. This verse is repeated from chap. 7. 6.

v. 4. These are the living creatures which ye shall eat among all the beasts that are on the earth. *Lev.* 11. 1.

v. 14. The idiom rendered 'diligently,' which is found here and in 17. 4, and 19. 18, is very rare. It might be rendered 'right well.' The combination of words rendered 'certain truth' is also rare.

v. 16. A 'heap.' The Hebrew word is *Tell*, which is familiar to every traveller in Palestine. What is supposed to have been the site of Ai is now called *et-Tell*. These ruinous heaps are beginning to yield treasures to the explorer; see, e.g., the discoveries at *Tell el Hesry*, the ancient Lachish. After Joshua the word is only found in *Jer.* 30. 18 and 49. 2.

v. 1. Two important principles lie at the root of the detailed legislation which is now to be entered upon. One is the fatherhood of God in respect of Israel (*Ex.* 4. 22). The other, which is consequent on this adoption, is that

the people were called to be holy and dedicated (*Ex.* 19. 6). Both of these principles are reproduced in the N.T. Mutilations and gashings of the face, etc., are common to heathenism. See *1 Ki.* 18. 28. In the kingdom of Toro (central Africa) a child with an uncut face could hardly be seen till Christianity came there, circ. 1895.

v. 3. There are doubtless physiological reasons for the distinctions between the clean and the unclean animals.

v. 5. Most of these animals could not well be specified in Leviticus simply because they were then practically unknown to Israel, but 38 years of desert life had introduced them to the people. (I have availed myself in this chapter of the corrections introduced into the R.V.)

v. 5. This formula occurs eleven times in Deuteronomy, also *Judg.* 20. 13.

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come to pass, whereof he spake unto thee saying, 'Let us go after other gods, which thou hast not known, and let us serve them;' ³thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for the LORD your God is proving you, to know whether ye do love the LORD your God with all your heart and with all your soul. ⁴Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and to him shall ye cleave. ⁵And that prophet or that dreamer of dreams shall be put to death; because he hath uttered apostasy from the LORD your God, which brought you out of the land of Egypt and redeemed you out of the house of servants, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

⁶If thy brother, the son of thy mother, or thy son or thy daughter or the wife of thy bosom or thy friend which is as thine own soul, entice thee secretly saying, Let us go and serve other gods (which thou hast not known, thou nor thy fathers); ⁷of the gods of the peoples which are round about you, nigh unto thee or far off from thee, from the one end of the earth unto the other end of the earth; ⁸thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him neither shalt thou spare neither shalt thou shelter him; ⁹but thou shalt surely kill him; thine own hand shall be first upon him to put him to death, and afterwards the hand of all the people. ¹⁰And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of servants. ¹¹And all Israel shall hear, and fear, and shall do no more any such wicked thing as this among you.

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v. 2. This verse is repeated from *chap.* 7. 6.

v. 4. These are the living creatures which ye shall eat among all the beasts that are on the earth. *Lev.* 11. 1.

v. 14. The idiom rendered 'diligently,' which is found here and in 17. 4, and 19. 18, is very rare. It might be rendered 'right well.' The combination of words rendered 'certain truth' is also rare.

v. 16. A 'heap.' The Hebrew word is *Tell*, which is familiar to every traveller in Palestine. What is supposed to have been the site of Ai is now called *et-Tell*. These ruinous heaps are beginning to yield treasures to the explorer; see, *c.g.*, the discoveries at *Tell el Hesry*, the ancient Lachish. After Joshua the word is only found in *Jer.* 30. 18 and 49. 2.

v. 1. Two important principles lie at the root of the detailed legislation which is now to be entered upon. One is the fatherhood of God in respect of Israel (*Ex.* 4. 22). The other, which is consequent on this adoption, is that

the people were called to be holy and dedicated (*Ex.* 19. 6). Both of these principles are reproduced in the N.T. Mutilations and gashings of the face, etc., are common to heathenism. See *1 Ki.* 18. 28. In the kingdom of Toro (central Africa) a child with an uncut face could hardly be seen till Christianity came there, *circ.* 1895.

v. 3. There are doubtless physiological reasons for the distinctions between the clean and the unclean animals.

v. 5. Most of these animals could not well be specified in Leviticus simply because they were then practically unknown to Israel, but 38 years of desert life had introduced them to the people. (I have availed myself in this chapter of the corrections introduced into the R.V.)

vv. 6-8. Whatsoever parteth the hoof and is cloven-footed and cheweth the cud among the beasts that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud or of them that divide the hoof: the camel, because he cheweth the cud but divideth not the hoof; he is unclean unto you; and the coney . . . and the hare . . . and the swine . . . Of their flesh ye shall not eat, nor touch their carcase. *Lev. 11. 2-8. See Is. 66. 17.*

vv. 9, 10. These ye shall eat of all that are in the water: all that hath fins and scales in the water, in the seas and brooks, them shall ye eat; and whatsoever hath not fins nor scales, in the seas and brooks, of all that swarm in the water, and of every living soul which is in the water, they shall be abhorrent to you. *Lev. 11. 9-12.*

vv. 12-18. And these ye shall have in abhorrence among the birds: the eagle and the gier-eagle and the ospray and the kite and the falcon after its kind, every raven after its kind and the ostrich and the nighthawk and the seamew and the hawk after its kind and the little owl and the cormorant and the great owl and the horned-owl and the pelican and the vulture and the stork, the heron after its kind and the hoopoe and the bat. *Lev. 11. 13-19.*

vv. 19, 20. Every swarming creature that is winged, that goeth on all four shall be abhorrent unto you. Yet these ye may eat of every swarming creature that hath wings that goeth on all four, which have legs above their feet to leap withal upon the earth . . . the locust after his kind and the bald-locust after his kind and the beetle after his kind and the grasshopper after his kind. *Lev. 11. 20-23.*

v. 21. Ye shall be holy men unto me, neither shall ye eat any flesh that is torn by beasts in the field; ye shall cast it to the dogs. *Ex. 22. 31.* If any beast of which ye may eat die, he that toucheth the carcase thereof shall be unclean until the evening. *Lev. 11. 39.* Every soul that eateth that which dieth of itself or that which is torn (by beasts) whether he be a native or a sojourner he shall wash, etc. *Lev. 17. 15.* That which dieth of itself or is torn (by beasts) he shall not eat to defile himself therewith. *Lev. 22. 8. See Ezek. 4. 14.* Thou shalt not seethe a kid in its mother's milk. *Ex. 23. 19; 34. 26.*

⁶ And every beast that parteth the hoof and cleaveth the cleft into two claws and cheweth the cud among the beasts, that ye shall eat.

⁷ Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; the camel and the hare and the coney: for they chew the cud but divide not the hoof; they are unclean unto you. ⁸ And the swine, because it divideth the hoof yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh nor touch their carcase.

⁹ These ye shall eat of all that are in the water: all that have fins and scales shall ye eat:

¹⁰ and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

¹¹ All clean birds ye shall eat. ¹² But these ye shall not eat: the eagle and the gier eagle and the ospray ¹³ and the glede and the falcon and the kite after his kind ¹⁴ and every raven after his kind ¹⁵ and the ostrich and the night-hawk and the seamew and the hawk after his kind, ¹⁶ the little owl and the great owl and the horned-owl ¹⁷ and the pelican and the vulture and the cormorant ¹⁸ and the stork and the heron after her kind and the hoopoe and the bat. ¹⁹ And every swarming creature that is winged is unclean unto you: they shall not be eaten. ²⁰ All clean winged creatures ye shall eat.

²¹ Ye shall not eat any thing-that-dieth-of-itself: thou shalt give it unto the sojourner that is in thy gates, that he may eat it; or thou mayest sell it unto a stranger: for thou art an holy people unto the LORD thy God.

Thou shalt not seethe a kid in its mother's milk.

v. 7. The coney (*shaphan*) is called in the R.V. margin 'the hyrax Syriacus or rock-badger.' Its internal structure is peculiar.

v. 19. The word rendered 'swarming creature' is used in a technical sense wherever it occurs, viz., Gen. 1. 20, 21; 7. 21; 8. 17; 9. 7; Ex. 8. 3; 7. 28; Lev. 11. 29, etc. It is frequently ren-

dered 'creeping,' but the main idea seems to be 'abundantly productive.' The frog (Ex. 8. 3) was a sign of abundance in the Egyptian hieroglyphics.

v. 21. The food might be good but was not correct, or (as the London Jew still calls it) *Kosher* (כשר).

²² Thou shalt surely tithe all the produce of thy seed which the field bringeth forth year by year. ²³ And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the LORD thy God every day.

²⁴ And if the way be too long for thee, so that thou art not able to carry it; if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee; ²⁵ then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: ²⁶ and thou shalt bestow that money for whatsoever thy soul desireth, for oxen or for sheep or for wine or for strong drink or for whatsoever thy soul asketh: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household, ²⁷ and the Levite that is within thy gates; thou shalt not forsake him; since he hath no share nor inheritance with thee.

²⁸ At the end of three years thou shalt bring forth all the tithe of thy produce of that year, and shalt lay it up within thy gates: ²⁹ and the Levite (since he hath no share nor inheritance with thee,) and the sojourner and the fatherless and the widow, which are within thy gates, shall come and eat and be satisfied; so that the LORD thy God may bless thee in all the work of thine hand which thou doest.

15 **A**T the end of seven years thou shalt make a release. ² And this is the manner of the release: Every creditor that lendeth to his neighbour shall release; he shall not exact it of his neighbour, or of his brother; because it

v. 22. All the tithe of the land, of the seed of the land of the fruit of the tree belongs to the LORD; it is holy unto the LORD. *Lev.* 27. 30. But the tithes of the children of Israel which they heave as a heave-offering to the LORD, I have given to the Levites to inherit. *Nu.* 18. 24-30. See *chap.* 12. 6; 14. 28; 26. 12. The firstlings were the LORD's. *Gen.* 4. 4; *Ex.* 13. 11-15; 23. 19; *Lev.* 27. 26; *Nu.* 18. 15-17. See *Neh.* 10. 36.

v. 28. See 26. 12; also *Amos* 4. 4 bring your tithes after three years (*lit.* days, i.e. *periods*).

v. 29. See *chap.* 10. 9, and reference to *Nu.* 18. 20-24. The meek shall eat and be satisfied. *Psa.* 22. 26.

v. 1. Six years shalt thou sow thy land and gather in the fruits thereof, but the seventh year thou shalt let it have a release and lie still. *Ex.* 23. 10, 11. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof, but in the seventh year shall be a sabbath of rest unto the land. *Lev.* 25. 6, 7.

v. 22. Annual tithes were eaten by the people as a sacred feast; but triennial tithes were given to the Levites. See *Amos* 4. 4, 'bring your tithes after three years (or periods)'. This triennial system is not stated distinctly in *Lev.* 27 or *Nu.* 18, but it comes out clearly in Deuteronomy; *vide* references above. Thus the principle was first established, and the detailed application afterwards given. *Comp. chap.* 26. 12 (below).

v. 25. 'Money,' i.e. silver, whether in the form of bars or wedges or rings. Coinage, apparently, did not begin till after the Captivity.

v. 26. This accounts for the sale of cattle in the Temple in later days. The Israelite service, though frequently regarded as restrictive, was really a very joyous one; and so it prepared the way for the Christian system.

v. 29. A charitable use of the increase of

the land would tend to produce a further blessing on labour.

v. 1. There was both rest for the land, according to Exodus and Leviticus, and relief for the debtor, according to Deuteronomy. The word translated 'release' in this chapter is a very rare one. The noun is only here and in 31. 10, and the verb (in a technical sense) in *Ex.* 23. 11, referred to above.

v. 2. It does not seem clear whether it is interest or principal which is to be released. The old Jewish commentators were in favour of the latter view. If a loan to a poor man was not recoverable after the pre-sabbatical year, the terms of the loan would be regulated accordingly, as in the case of land in the jubilee year, when all leases fell in. The modern system of 'investments,' as apart from all brotherly and friendly lending, finds no place in Mosaic legislation.

v. 6. See chap. 28, 12. Solomon reigned over all the kingdoms from the River unto the land of the Philistines and unto the border of Egypt . . . he had dominion over all on this side the River from Tiphsah (Thapsacus) even to Gaza, over all the kings on this side the River. 1 Ki. 4, 21, 24.

v. 7. See Lev. 25, 25.

v. 12. If thou obtain a Hebrew servant, he shall serve six years, and in the seventh he shall go out free for nothing. Ex. 21, 2. I made a covenant with your fathers in the day that I brought them out of the land of Egypt out of the house of servants, saying, At the end of seven years let ye go every man his brother an Hebrew which hath sold himself unto thee; and when he hath served thee six years thou shalt let him go free from thee; but your fathers hearkened not unto me neither inclined their ears. See Jer. 34, 13, 14.

is called a release to the LORD. ³ Of a stranger thou mayest exact: but that which is thine with thy brother thine hand shall release; ⁴ save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: ⁵ only if thou indeed hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee to-day. ⁶ For the LORD thy God blesseth thee, as he said to thee: and thou shalt lend unto many nations, but shalt not borrow; and thou shalt rule many nations, but they shall not rule thee.

⁷ If there be among you a poor man of thy brethren within one of thy gates in thy land which the LORD thy God giveth thee, thou shalt not close thine heart nor shut thine hand from thy poor brother: ⁸ but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need which he requireth. ⁹ Beware that there be not a thought in thy heart of Belial, saying, 'The seventh year, the year of release, is at hand'; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. ¹⁰ Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: for on account of this thing the LORD thy God will bless thee in all thy deeds, and in all that thou puttest thine hand unto. ¹¹ For the poor will never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

¹² If thy brother an Hebrew, or an Hebrew woman, sell himself unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. ¹³ And when thou sendest him out free from thee, thou shalt not let him go away empty: ¹⁴ thou shalt surely supply him out of thy flock and out of thy floor and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt

v. 7. The idea of brotherhood or fraternity which was stamped on Israel's social life reappears in N.T. teaching. The word poor (*ebion*, whence the Ebionites got their name) occurs first in Ex. 23, 6, 11, and not again till this chapter.

v. 8. This lending might be in kind or in money.

v. 9. This verse is in favour of the old Jewish view of the release. See v. 2, note. The word *sin* is emphatic. It is rare in this book.

v. 10. Brotherly kindness brings its reward

in this world: God is not unrighteous to forget it.

v. 11. 'Will never cease,' i.e. (?) shall never be allowed to pass away or die through your neglect. In another sense (v. 4), a time might come when there would be no poverty. The instructions with regard to the care of the poor run throughout the O.T. and are freely reproduced in the N.T.

v. 12. A man might contract himself to another for a six-years' term of service.

v. 14. 'Surely supply.' The word (עֲנֵךְ) is used nowhere else in this sense.

give to him. ¹⁵ And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God liberated thee: therefore I command thee this thing to-day. ¹⁶ And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well off with thee; ¹⁷ then thou shalt take an awl, and bore it through his ear into the door, and he shall be thy servant always. And so thou shalt do unto thy maid. ¹⁸ It shall not be hard unto thee, when thou sendest him away free from thee; for he hath been worth two hirelings in serving thee six years: and the Lord thy God will bless thee in all that thou doest.

¹⁹ All the firstling males that come of thy herd and of thy flock thou shalt consecrate unto the Lord thy God: thou shalt do no work with the firstling of thy bullock nor shear the firstling of thy sheep. ²⁰ Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. ²¹ And if there be a blemish therein, if it be lame or blind or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God. ²² Thou shalt eat it within thy gates, the unclean and the clean together, as the gazelle and as the hart. ²³ Only the blood thereof thou shalt not eat; thou shalt pour it upon the ground as water.

16 **O**BERVE the month of Abib, and keep (*lit.* do) the passover unto the Lord thy God; for in the month of Abib the Lord thy God brought thee out of Egypt by night. ² And thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to cause his name

vv. 16, 17. If the servant shall indeed say, I love my master, my wife and my children; I will not go out free; then his master shall bring him to the judges (*lit.* to God) and he shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl and he shall serve him always. *Ex.* 21. 5, 6.

v. 19. See chap. 14. 23, references.

v. 21. Whatsoever hath a blemish ye shall not offer . . . It shall be perfect to be accepted; there shall be no blemish therein; blind or broken . . . Ye shall not bring these near unto the Lord. *Lev.* 22. 20-22. If ye offer the blind for a sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy Pasha, and see if he will be pleased with thee. *Mal.* 1. 8; *comp.* *v.* 13.

v. 22, 23. See chap. 12. 15, 16, 23.

v. 1. Remember this day in which ye came out from Egypt out of the house of servants, for by firmness of hand the Lord brought you out hence, and there shall no leaven be eaten. This day came ye out in the month of Abib. *Ex.* 13. 3, 4. See *Lev.* 23. 5, 6; *Nu.* 28. 16. And the king commanded all the people, saying, Keep (*lit.* do) passover unto the Lord your God as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. *2 Ki.* 23. 21, 22.

v. 15. The liberated must be ready to liberate others. In *Neh.* 5 we have the case of some who borrowed under stress of circumstances, parting with lands and vineyards and even selling (the service of) their children; but Nehemiah deals severely with the usurious exactors in this case. It appears, however, from *Jer.* 34 (above), that this law was never fully kept.

v. 16. The words 'and thy house' are important, as they cover the fact that the man had married one of his master's household.

v. 17. The awl is only mentioned here and in reference, Exodus.

v. 18. Brotherly service is twice as good as the work of a hireling.

v. 19. According to *Nu.* 18. 15, firstlings belonged to the priest; but according to this

verse they were to be eaten in a special way by the people. At first sight these instructions seem inconsistent; but on turning to *Nu.* 3. 41, we see that the cattle of the Levites were substituted for the people's firstlings, which were thus to be regarded as sanctified and yet to be eaten by their owners. The Levites on their part had to give special portions to the priests. Points like this were familiar to Moses as a legislator, though they are often puzzling at first to the modern reader, and even to the critic.

v. 1. On the Feasts of Israel see Vos on *The Pentateuchal Codes*, p. 145, etc. The word *Abib* is Egyptian, and signifies Green Ears (see *Ex.* 9. 31; *Lev.* 2. 14). It is found in *Ex.* 13. 4; 23. 15; 34. 18; and never again after this passage. The Assyrian name *Nisan* was substituted for it in later times.

v. 3. Seven days thou shalt eat unleavened cakes, and on the seventh day there shall be a feast unto the LORD. *Ex.* 13. 6. Thou shalt keep the feast of unleavened cakes; seven days thou shalt eat unleavened cakes as I commanded thee in the appointed time of the month Abib. *Ex.* 23. 15; 34. 18. Ye shall eat it in haste. *Ex.* 12. 11.

v. 4. There shall be no leaven seen with thee . . . in all thy border. *Ex.* 13. 7. Ye shall let nothing of it remain until the morning. *Ex.* 12. 10.

v. 6. The whole assembly shall kill it in the evening. *Ex.* 12. 6. A night to be much observed unto the LORD for bringing them out from the land of Egypt. *Ex.* 12. 42.

v. 8. On the seventh day there shall be an holy convocation (*or* assembly) to you. *Ex.* 12. 16. On the seventh day shall be a feast to the LORD. *Ex.* 13. 6. No work shall be done therein, save that which everyone shall eat, that only may be done for you. *Ex.* 12. 16.

v. 9. The feast of harvest, and first-fruits of thy labours which thou hast sown in the field. *Ex.* 23. 16. Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the omer of the wave offering, seven weeks shall be complete; even unto the morrow after the seventh sabbath shall ye number 50 days; and ye shall present a new meat-offering to the LORD. *Lev.* 23. 15, 16. The feast of weeks. *2 Chron.* 8. 13.

to dwell there. ³Thou shalt eat no leaven with it; seven days shalt thou eat unleavened cakes therewith, *even* the bread of affliction; for thou camest out of the land of Egypt in haste: that thou mayest remember the day of thy coming out of the land of Egypt all the days of thy life. ⁴And there shall be no leaven seen with thee in all thy border seven days; neither shall any of the flesh which thou sacrificedst the first day at even remain all night until the morning.

⁵Thou canst not sacrifice the passover within any of thy gates which the LORD thy God giveth thee; ⁶but at the place which the LORD thy God shall choose to cause his name to dwell there thou shalt sacrifice the passover at even, as the sun goes down, at the season that thou camest out of Egypt. ⁷And thou shalt roast and eat in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. ⁸Six days thou shalt eat unleavened cakes: and on the seventh day shall be a solemnity to the LORD thy God; thou shalt do no work.

⁹Seven weeks shalt thou number unto thee: begin to number the seven weeks from when thou beginnest to put the sickle to the standing corn. ¹⁰And thou shalt keep (*lit.* do) the feast of weeks unto the LORD thy God with a freewill tribute of thine hand, which thou shalt give, according as the LORD thy God hath blessed thee. ¹¹And thou shalt rejoice before the LORD thy God, thou and thy son and thy daughter and thy servant and thy maid and the Levite that is within thy gates and the sojourner and the fatherless and the widow, that are among you, in the place which the LORD thy

v. 3. The 'leaven' was sour dough kept from one baking and used to raise the next batch. The word translated unleavened-cakes is a different one. 'Bread of Affliction' is the title still given in the Paschal formula—'This is the bread of affliction which our fathers ate in haste.' The word is only here and in *Ex.* 12. 11, and in *Is.* 52. 12 (ye shall not go out in haste), which is a manifest reference to the Exodus. The Passover was a feast of remembrance. Many of its notable expressions ('This is,' 'Do this,' 'in remembrance') are reproduced in the institution of the Lord's Supper.

v. 4. Here we have a third word for 'leaven.' It means remnant. *See* previous note. The search for unleavened bread in a Jewish house was a most elaborate one. There was no 'reservation of the elements' in the Passover.

v. 6. The layman sacrificed, *i.e.* slew and ate. The priest's business was to sprinkle the blood. On 'the place,' etc., *see chap.* 12. 5, *note.*

v. 7. The word בָּשָׁל, translated 'roast,' is used in *Ex.* 12. 9, 'eat it not sodden,' but the words 'with water' are added. The point in

each passage is that fire—not water—was to be used in cooking. Tent-life was largely resorted to at the great feasts.

v. 8. The word translated 'solemnity' is first used in *Lev.* 23. 36, of the Feast of Tabernacles. It means restriction as opposed to relaxation.

v. 9. The word translated 'sickle' is only used here and in *23.* 25. A different word is used in *Joel* and *Jeremiah*. Harvest began at different times in different districts. The day after the Paschal Sabbath was the actual date from which the weeks were numbered (*Lev.* 23. 15).

v. 10. The form of the word rendered 'tribute' is found here only. In *Ex.* 23. 16, this feast is called the Feast of Harvest and First-fruits of Labour, and in the same passage the Feast of Tabernacles is called the Feast of Ingathering. In later days it was called the Feast of Pentecost, from the reckoning of 50 days. The Jews have a strange custom preserved in their synagogue service called the 'counting of the omer,' associated with the counting of these 50 days. There seems to be no authority for connecting the Feast of Pentecost with the giving of the Law.

God hath chosen to cause his name to dwell there. ¹² And thou shalt remember that thou wast a servant in Egypt: and thou shalt observe and do these statutes.

¹³ Thou shalt keep (*lit. do*) the feast of tabernacles seven days, after that thou hast gathered in thy floor and thy winepress: ¹⁴ and thou shalt rejoice in thy feast, thou and thy son and thy daughter and thy servant and thy maid and the Levite, the sojourner, and the fatherless and the widow, that are within thy gates. ¹⁵ Seven days shalt thou keep a feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God blesseth thee in all thy produce, and in all the works of thine hands, therefore thou shalt surely have rejoicing.

¹⁶ Three times in the year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened-cakes, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: ¹⁷ every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

¹⁸ Judges and officials shalt thou make thee for thy tribes in all thy gates which the LORD thy God giveth thee, and they shall judge the people with righteous judgment. ¹⁹ Thou shalt not wrest judgment; thou shalt not distinguish persons; neither shalt thou take a bribe; for a bribe doth blind the eyes of the wise, and perverteth the words of the righteous. ²⁰ Thou shalt follow after perfect righteousness, so that thou mayest live, and inherit the land which the LORD thy God giveth thee.

²¹ Thou shalt not plant thee a grove of any tree near any altar of the LORD thy God which thou shalt make thee. ²² Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

17 Thou shalt not sacrifice unto the LORD thy God a bullock or sheep wherein is blemish or any evilfavouredness; for that is an abomination unto the LORD thy God.

v. 13. The feast of in-gathering, at the end of the year, when thou hast gathered in thy labours out of the field. *Ex. 23. 16.* The fifteenth day of the seventh month is the feast of Tabernacles for seven days unto the LORD. *Lev. 23. 34.*

vv. 14, 15. Ye shall rejoice before the LORD your God seven days. *Lev. 23. 40.*

v. 16. Three times in the year shall all thy males appear before the LORD God. *Ex. 23. 17.* Three times in the year shall all thy males appear before the Master, the LORD, the God of Israel. *Ex. 34. 23.* None shall appear before me empty. *Ex. 23. 15; 34. 20.*

v. 17. See 2 Cor. 8. 12.

v. 18. Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officials. *Josh. 23. 2; 24. 1.* See 1 Chron. 26. 29; see also above, chap. 1. 15.

v. 19. Thou shalt not answer in a cause to turn aside after the multitude to wrest (judgment), neither shalt thou honour (dishonour) the lowly in his cause. *Ex. 23. 2, 3.* Ye shall do no unrighteousness in the judgment; thou shalt not regard the person of the lowly nor honour the person of the mighty; in righteousness shalt thou judge thy people. *Lev. 19. 15.* See John 7. 24. His sons turned aside after lucre and took bribes and wrested judgment. 1 Sam. 8. 3. *Comp. 1 Sam. 12. 3 and Is. 10. 1, 2.*

v. 22. Ye shall not set up a pillar. *Lev. 26. 1.*

v. 1. See chap. 15. 21.

v. 13. The distinction between the two feasts is that Pentecost marks the gathering-in of the corn-harvest, which had been going on during the previous seven weeks, whilst the Feast of Tabernacles marks the gathering-in of the vine-harvest, which completed the food-produce of the year.

v. 17. This principle of giving runs through the O.T. and N.T. The amount was to be not fixed but proportionate, and was to be bestowed in recognition of the Divine Giver of all.

v. 21. These are local altars. The 'grove' was perhaps a single tree, representing the productiveness of nature, and subsequently it was conventionalised into a wooden figure or image. *Comp.* the trees on the Assyrian Slabs. The 'grove' planted by Abraham (*Gen. 21. 33*) was not *Asherah* (as here), but *Eshel*. See also 1 Sam. 22. 6; 31. 13.

v. 22. The 'pillar' may have been innocent enough in itself (see *Gen. 28. 18*, etc.), but it had become associated with idolatry, and perhaps with immorality.

v. 5. They stoned him with stones and he died. *1 Ki. 21. 13. Comp. Acts 7. 58, 59.*

v. 6. One witness shall not testify against a person to cause him to die. *Nu. 35. 30. See Mat. 18. 16; 2 Cor. 13. 1; 1 Tim. 5. 19.*

v. 7. *See chap. 13. 9 and 5.*

v. 8. In controversy they shall stand in judgment, and they shall judge according to my statutes. *Ezek. 44. 24.*

v. 9. The priests' lips keep knowledge, and men seek instruction at his mouth. *Mal. 2. 7. See below 24. 8; 33. 10.*

² If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God in transgressing his covenant, ³ and hath gone and served other gods and worshipped them, either the sun or moon or any of the host of heaven, which I have not commanded; ⁴ and it be told thee, and thou hast heard and enquired thoroughly, and, behold, the thing is certainly true, that this abomination is wrought in Israel: ⁵ then shalt thou bring forth that man or that woman, which have done that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, and they shall die. ⁶ At the mouth of two or three witnesses shall he that is worthy of death be put to death; at the mouth of one witness he shall not be put to death. ⁷ The hand of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. And so thou shalt put away the evil from among you.

⁸ If there be a matter too hard for thee in the judgment, between blood and blood, between plea and plea, and between stroke and stroke, matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; ⁹ and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the

v. 2. The covenant here referred to is the first of the Ten Commandments, which is the basis of the whole Law.

v. 8. Thus there was provision for an appeal from the village council to the Levitical priesthood, and possibly to other judges, who would do what Moses had done during his lifetime. *See chap. 1. 17.*

v. 9. Here we get for the first time the expression 'the priests the Levites.' It occurs six times in the Book, also in *Josh. 3. 31 and 8. 33; 2 Chron. 30. 27; Neh. 11. 20; Is. 66. 21; Jer. 33. 21; Ezek. 44. 15.* The expression distinguishes the Levitical priests from the tribal priests. *See The Foundations of the Bible*, p. 144. Sometimes the priests are described as Aaron's sons (*Lev. 1. 5*); sometimes as the priests of the LORD (*1 Sam. 1. 3*); sometimes we read of the priests and the Levites (*1 Ki. 8. 4*); again, as the priests that draw near to the LORD (*Ezek. 42. 13*); and once more as the priests the ministers of the LORD (*Joel 1. 9*).

Moses was pointing out the important judicial functions which were assigned to the priests of the house of Levi and chose the expression most suitable to his mind. *See Introduction*, also Vos on *The Pentateuchal Codes*, chap. x. 'They shall shew thee,' etc. Were they to do this out of their own heads? or in conformity with the written covenant and testimony? Clearly the latter alternative is the right one. The ruin of Israel came largely from the fact that, under the false teaching of the priests, the people had 'transgressed the laws, changed the ordinance, and broken the everlasting covenant' (*Is. 24. 5*). The Torah, or instruction of the priests, was to be conformed to 'the Torah and the testimony.' *Comp. Is. 8. 20* with v. 16 ('Bind up the law and seal the testimony'). The form of the word for 'testimony' in these passages is תְּעוּדָה, which only occurs elsewhere in *Ruth 4. 7*, but the root is the same as that used of the Ark of the Testimony, etc., and it manifestly refers to the covenant embodied in the Ten Words.

sentence of judgment: ¹⁰ and thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they instruct thee: ¹¹ according to the tenor of the instruction with which they shall instruct thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall declare to thee, to the right or left.

¹² And the man that doeth presumptuously, and refuseth to hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

¹³ And all the people shall hear and fear and do no more presumptuously.

¹⁴ When thou comest to the land which the LORD thy God giveth thee, and shalt possess it and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; ¹⁵ thou shalt surely set as king over thee one whom the LORD thy God shall choose: from among thy brethren shalt thou set a king over thee: thou canst not set a stranger over thee, which is not thy brother. ¹⁶ Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horse: for the LORD hath said unto you, Ye shall henceforth return no more this way. ¹⁷ And he shall not multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

v. 11. (Josiah) turned not aside to the right or to the left. 2 Ki. 22. 2.

v. 12. The soul that doeth ought presumptuously . . . that soul shall be cut off from among his people. Nu. 15. 30, 31.

v. 14. Set over us a king to judge us like all the nations. 1 Sam. 8. 5. We will have a king over us, that we also may be like all the nations. 1 Sam. 8. 20.

v. 16. Solomon had horses brought out of Egypt. 1 Ki. 10. 28.

v. 17. Solomon loved many strange women. 1 Ki. 11. 1. His heart was turned from the God of Israel. v. 9.

v. 10. The word translated 'instruct' is that from which the word *Torah*, or 'law,' is derived. *Torah* thus means instruction rather than legislation. Comp. 2 Ki. 12. 2 (the priest instructed him). The noun and the verb from which it is derived are first found together in Ex. 24. 12, 'I will give thee tablets of stone, and an instruction, and commandments, which I have written, that thou mayest instruct them.' Comp. 2 Chron. 15. 3, 'Israel hath been without an instructing priest and without instruction.' It seems clear that the Levitical priests were the instructors of the people and their cities were centres of light. Such was

the ideal system; but it never had a full and fair trial.

v. 14. Here is provision for a king. Canaan was full of petty kings who were heads of clans and towns. 'The manner of the kingdom' (1 Sam. 8. 9) is here clearly provided for. The king must be one of themselves, but appointed by God; he must not rest on earthly force, nor covet wealth, nor be entangled with woman, but must recognise his subordination to law. The sin of Israel in Saul's time was not the desire to have a king, but the unbelief and practical rejection of God which it implied in their case.

v. 16. Horses first referred to in Gen. 47. 17.

v. 18. See 2 Ki. 11. 12.

v. 20. He did what was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right or left. 2 Ki. 22. 2. *Comp.*, below, chap. 28. 14; Josh. 1. 7; 23. 6.

v. 1. The LORD spake to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any share among them. I am thy share and thine inheritance. Nu. 18. 20.

v. 3. The priest's custom with the people was that when any man held a sacrifice, the priest's servant came, etc. 1 Sam. 2. 13. He among the sons of Aaron that presenteth the blood of the peace-offerings and the fat shall have the right shoulder for his part. The wave breast and the heave shoulder have I taken from off the sacrifices and given to Aaron and his sons. Lev. 7. 33, 34. This is thine of the most holy things from the fire: the meat-offering, the sin-offering, the trespass-offering, the heave-offering, the wave-offering, all the best of the oil and of the wine and of the wheat, the firstfruits, whatsoever is first ripe, and all that is devoted (Nu. 18. 8-14 in substance). Did I give unto the house of thy father all the fire-offerings of the children of Israel? Wherefore kick ye at my sacrifice and at my offerings which I have commanded in my habitation? 1 Sam. 2. 28, 29.

v. 4. See chap. 15. 19.

¹⁸ And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Instruction according to the book which is before the priests the Levites; ¹⁹ and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes to do them; ²⁰ that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right or left: so that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

18 THE priests the Levites, even all the tribe of Levi, shall have no share nor inheritance with Israel: they shall eat the fire-offerings of the LORD and his inheritance. ² They shall have no inheritance among their brethren: the LORD is their inheritance, as he said to them.

³ And this shall be the priest's custom from the people, from them that hold a sacrifice, whether ox or sheep; and they shall give unto the priest the shoulder and the cheeks and the maw. ⁴ The firstfruit of thy corn, of thy wine and of thine oil, and the first of the fleece of thy

v. 18. What was the book which was at this time 'before the Levitical priests'? and what instruction was the king to copy? The next verse shews that it would include certain statutes. In Josh. 8. 32 we are told that Joshua wrote a copy of the law or instruction of Moses which he (Moses) had written in the presence of the children of Israel (*comp.* Deut. 27. 3 and 31. 24), and we know that what Moses wrote in a book was entrusted to the Levitical priesthood (Deut. 31. 9, 26), and was kept with the Ark, just as Egyptian documents were preserved with sacred objects, and as probably the patriarchal records were kept with Joseph's mummy. But what is here referred to would probably include the Ten Words and perhaps the accompanying statutes and judgments (Ex. 21-23). See chap. 4. 8, 44. We do not know that this injunction was carried out; though the giving of the 'Testimony' in 2 Ki. 11. 12 indicates that the 'law' in one or other of its forms was solemnly brought forth at the coronation of Joash.

v. 1. Sometimes the Levites are spoken of as including the priests (*e.g.* Lev. 25. 32), sometimes they are distinguished from them (*e.g.* Nu. 18. 1, 2). Here we have a general statement, true of all the tribe of Levi, and a speci-

fic statement, true only of the Aaronic or priestly family. None of the Levites had a share of the inheritance; but the Levitical priesthood alone had the fire-offerings here referred to. The rest of the Levites had cities, pasture-grounds, and triennial tithes, together with invitations to various sacred feasts. *Comp.* chap. 10. 8, 9. The word (אֵשֶׁה) *fire-offerings* is only here in Deuteronomy, but is freely used in Exodus, Leviticus, Numbers, also in Josh. 13. 14 and 1 Sam. 2. 28 (above).

v. 2. The verbal reference to Nu. 18. 20 is interesting. What was specifically said of Aaron in that verse is practically said of the sons of Levi in the next verse. God gave a special inheritance both to the priest and to the Levite.

v. 3. The customary perquisites for the Levitical priest are here specified. The right shoulder, or, as it is called in Lev. 7. 34, the 'heave' shoulder, was given to him in recognition of his services, and certain other parts went with it by custom. The cheeks had not been mentioned before, and the maw is named nowhere else. The 'sacrifices' from which these portions were taken were usually the firstlings. See chap. 15. 19; but see references above. On the whole subject see Introduction, and Vos on *The Pentateuchal Codes*, chap. xi.

sheep, shalt thou give him. ⁵ For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons constantly.

⁶ And if a Levite come from any of thy gates out of all Israel where he sojourned, and come with all the desire of his soul to the place which the LORD shall choose; ⁷ then he shall minister in the name of the LORD his God, as all his brethren the Levites which stand there before the LORD. ⁸ They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

⁹ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. ¹⁰ There shall not be found among you any that maketh his son or his daughter to pass through the fire, that useth divination, an observer of times, or an enchanter or a witch ¹¹ or a charmer or a consulter with familiar spirits or a wizard or a necromancer. ¹² For all that do these things are an abomination unto the LORD; and because of these abominations the LORD thy God doth dispossess them before thee. ¹³ Thou shalt be perfect with the LORD thy God. ¹⁴ For these nations, which thou shalt dispossess, hearkened unto observers of times and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

¹⁵ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; him shall ye hear; ¹⁶ according to all that thou didst ask of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more,

v. 5. See *Ex.* 28. 1, etc.

v. 9. Defile not yourselves in any of these things, for in all these the nations are defiled which I am sending forth from before you, and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself is sick of her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations. *Lev.* 18. 24-26.

vv. 10, 11. Thou shalt not let any of thy seed pass through [the fire] to Molech. *Lev.* 18. 21. Ye shall not observe times. *Lev.* 19. 26. A man or woman that hath a familiar spirit or that is a wizard shall be put to death. *Lev.* 20. 27. Saul had put aside the familiar spirits and the wizards from the land. *1 Sam.* 28. 7; *comp.* v. 9. If they say to you, Seek to the familiar spirits and to the wizards which whisper and mutter, should not a people seek to their God? (would you seek) in behalf of the living to the dead? *Is.* 8. 19; *comp.* *Is.* 19. 3. Moreover the familiar spirits and the wizards and the teraphim and the idols and all the abominations did Josiah put away that he might perform the words of the law which were written in the book. *2 Ki.* 23. 24.

v. 13. Serve him in perfectness and truth. *Josh.* 24. 14. Deal truly and perfectly. *Judg.* 9. 16, 19. I was perfect before him. *2 Sam.* 22. 24.

v. 14. Rebellion is as the sin of divination and stubbornness is as iniquity and teraphim. *1 Sam.* 15. 23.

v. 16. See *chap.* 5. 28; 9. 10.

v. 5. The word 'minister' (יָצַר) is not confined to any class of person or function, but it always marks a high and confidential office. The priests were ministers in one sense, the Levites in another.

v. 6. These are Levitical priests who might devote themselves to the duties of the Aaronic line in the sacred centre, and who should sell their patrimony when doing so. See *Lev.* 25. 33 on the restrictions of such sale. Abiathar, who had done this, was ultimately sent back (*1 Ki.* 2. 26); and provision of a similar kind was made for Jeremiah (*Jer.* 32. 7). After

David's time the priests of the two Aaronic families were divided into courses. Possibly the passage before us provides for the adoption of a non-Aaronic Levite into the Aaronic family that he might perform priestly functions. If this is a legitimate interpretation, it may throw light on the dedication of Samuel to the priestly service.

v. 15. Having spoken of false prophets, Moses is led to promise the advent of one of a very different kind, like to himself in certain respects, inasmuch as he would be a mediator and a mouthpiece of God.

v. 18. The prophet which should come into the world. *John* 6. 14. See *Acts* 3. 32; 7. 37. I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should speak and what I should say. *John* 12. 49.

v. 19. Teaching them to observe all things whatsoever I have commanded you. *Mat.* 28. 20. The word that I have spoken the same shall judge him in the last day. *John* 12. 48.

v. 20. The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake I unto them. They prophesy unto you a false vision and divination . . . by sword and famine shall all those prophets be consumed. *Jer.* 14. 14, 15.

v. 22. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the LORD hath really sent him. *Jer.* 28. 9.

v. 1. When ye be come across the Jordan into the land of Canaan, ye shall appoint you cities to be cities of refuge, that the slayer may flee thither which killeth any person by accident. *Nu.* 35. 10, 11.

v. 2. Three cities shall ye give across the Jordan, and three cities shall ye give in the land of Canaan. *Nu.* 35. 14. Appoint for you cities of refuge whereof I spake unto you through Moses, that the slayer who killeth a person unawares and unwittingly may flee thither, and they shall be your refuge from the avenger of blood. *Josh.* 20. 1-9.

v. 4. If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. *Ex.* 21. 12.

that I die not. ¹⁷ And the LORD said unto me, They do well in that which they have spoken. ¹⁸ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹ And it shall be that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

²⁰ But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

²¹ And if thou say in thine heart, How shall we know which word the LORD hath not spoken?

²² When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the word which the LORD hath not spoken; the prophet hath spoken it presumptuously; thou shalt not be terrified at him.

19 **W**HEN the LORD thy God hath cut off the nations whose land the LORD thy God giveth thee, and thou dispossessest them and dwellest in their cities and in their houses; ² thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess. ³ Thou shalt prepare thee a way, and divide into three the border of thy land which the LORD thy God giveth thee to inherit, that every slayer may flee thither.

⁴ And this is the case of the slayer which shall flee thither that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; ⁵ as when a man goeth into the wood with his neighbour to hew trees, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the tree and lighteth upon his neighbour that he die; he shall flee unto one of those cities, and shall live: ⁶ lest the avenger of the blood pursue the slayer while his heart is hot, and overtake him because the way is long, and take his life; whereas he was not worthy of death, inasmuch as he hated him not in time past.

⁷ Wherefore I command thee, saying, Thou shalt separate three cities for thee. ⁸ And when the LORD thy God shall enlarge thy coast, as he

v. 17. It seems that Moses had received this remarkable intimation before he left Horeb. This utterance evidently produced a great impression in later times. It was not fulfilled in the mission of Joshua (see *chap.* 34. 10); nor could any of the prophets of the O.T. from Samuel onwards claim to stand in a position at all analogous to that of Moses. It is

the mediatorial aspect of the office which is evidently in the mind of Moses, and this was not fully exhibited till One came who could say, 'I am the way and the truth and the life.'

v. 22. It is evident that we cannot sever prophecy, in the sense of forth-speaking, from prediction, in the sense of fore-speaking.

hath sworn unto thy forefathers, and give thee all the land which he promised to give unto thy forefathers; ⁹if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God and to walk every day in his ways, then shalt thou add three cities more for thee beside these three: ¹⁰lest innocent blood be shed in thy land which the LORD thy God giveth thee for an inheritance, and blood be upon thee.

¹¹But if any man hate his neighbour and lie in wait for him and rise up against him and take his life that he die, and fleeth into one of these cities; ¹²then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. ¹³Thine eye shall not pity him, but thou shalt put away innocent blood from Israel, that it may go well with thee.

¹⁴Thou shalt not remove thy neighbour's landmark, which the first owners set in thine inheritance which thou shalt inherit in the land that the LORD thy God giveth thee to possess.

¹⁵One witness shall not rise up against a man for any iniquity or for any sin in any sin that he sinneth: at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

¹⁶If a wrongful witness rise up against any man to testify against him *an accusation of revolt*; ¹⁷then both the men between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; ¹⁸and the judges shall make thorough enquiry; and behold, if the witness is false, he hath testified falsely against his brother; ¹⁹then shall ye do unto him, as he thought to have done unto his brother: so shalt thou put away the evil from among you. ²⁰And those which remain shall hear and fear, and shall henceforth commit no more any such evil among you. ²¹And thine eye shall not pity: a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.

20 **W**HEN thou goest out to battle against thine enemies, and seest horses and chariots *and* a people more than thou, be not

v. 11. But if a man come presumptuously upon his neighbour to slay him with subtilty, thou shalt take him even from mine altar, that he may die. *Ex.* 21. 14.

v. 14. See chap. 27. 17. The princes of Judah are like them that remove the landmark. *Hos.* 5. 10. Remove not the ancient landmark. *Prov.* 22. 28.

v. 15. See chap. 17. 6.

v. 16. Thou shalt not raise a groundless report; thou shalt not put thy hand with a wicked man to become a wrongful witness. *Ex.* 23. 1. See chap. 13. 5.

v. 17. See chap. 17. 9.

v. 19. If a man cause a blemish in his neighbour, as he hath done, so shall it be done to him: a breach for a breach, an eye for an eye, a tooth for a tooth; as he hath caused a blemish in a man, so shall it be done to him. *Lev.* 24. 19, 20.

v. 21. A life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, burning for burning, a wound for a wound, a stripe for a stripe. *Ex.* 21. 23-25.

v. 1. See chap. 1. 29, 30; *Ex.* 20. 2.

v. 9. This was done by Joshua (*Josh.* 20. 7, 8).

v. 11. There is no compromise with the deliberate and presumptuous offender in the O.T. or N.T. See *Heb.* 10. 28, 29.

v. 12. The sentence was conducted magisterially. It was not Lynch law.

v. 14. The ordinary landmarks in the East are heaps of stones, easily removable.

v. 16. Special words in this verse call for a special translation, but the A.V. and R.V. have hardly done justice to the words.

v. 19. This natural form of retributive justice may be illustrated by the case of Haman and Mordecai. But it was to be carried out judicially.

v. 3. Take heed and be quiet: fear not, neither let your hearts be feeble. *Is.* 7. 4. Let not your heart be feeble, neither fear ye because of the rumour. *Jer.* 51. 46. The battle is the LORD's. 1 *Sam.* 17. 47. Fight thou against them that fight against me. *Ps.* 35. 1. Salvation belongeth unto the LORD. *Ps.* 3. 8.

v. 10. When ye come into an house salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. *Mat.* 10. 12, 13.

afraid of them; for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

² And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people ³ and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts be feeble, fear not, and be not excited, neither be ye terrified because of them; ⁴ for the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

⁵ And the officials shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. ⁶ And what man that hath planted a vineyard, and hath not eaten of it? let him go and return unto his house, lest he die in the battle, and another man eat of it. ⁷ And what man that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. ⁸ And the officials shall speak further unto the people, and shall say, What man is fearful and feeble-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. ⁹ And it shall be when the officials have made an end of speaking unto the people, that they shall charge captains of the hosts to lead the people.

¹⁰ When thou comest nigh unto a city to fight against it, then proclaim peace unto it. ¹¹ And it shall be if it make thee answer of peace and open unto thee, then it shall be, that all the people found therein shall become tributaries unto thee and shall serve thee. ¹² And if it will not make peace with thee but will make war against thee, then thou shalt besiege it; ¹³ and when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; ¹⁴ but the women and the little ones and the cattle and all that is in the city, all the spoil thereof, shalt thou take

v. 2. The priest was not necessarily the 'Levitical priest,' but perhaps the religious head in the locality. It was probably only by slow degrees, if at all, that the firstborn, who were natural religious heads of families, abdicated their functions in favour of the Levitical priests.

v. 3. Note specially the reference to the formula in the days of Ahaz when he found himself face to face with Rezin and Pekah. It is natural that the same formula should find expression in Jeremiah.

v. 4. This was one of the first lessons for Israel on the subject of salvation, which was

to play such an important part in history and theology.

v. 5. The fighters are to be whole-hearted. Houses, vineyards, wives, etc., had their claim, which was not to be ignored. The dedication of a house would be a time of sacred festivity. *Comp.* our 'house-warming.'

v. 6. The word for 'eating,' here and in 28. 30, is *lit.* 'to profane.' It seems to be a technical expression.

v. 7. Betrothal was a solemn engagement. See *Mat.* 1. 18.

v. 14. The two words translated 'spoil' and 'prey' in this verse both occur in the name Maher-shalal-hash-baz (*Is.* 8. 1).

as a prey unto thyself; and thou shalt eat the spoil of thine enemies which the LORD thy God hath given thee.

¹⁵ Thus shalt thou do unto all the cities very far off from thee, which are not of the cities of these nations.

¹⁶ But of the cities of these peoples which the LORD thy God doth give thee for an inheritance, thou shalt not keep alive anything that breatheth; ¹⁷ but thou shalt surely devote them to destruction, even the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite; as the LORD thy God commanded thee; ¹⁸ so that they may not teach you to do after all their abominations which they have done unto their gods; so should ye sin against the LORD your God.

¹⁹ When thou shalt besiege a city many days in making war against it to take it, thou shalt not destroy the trees thereof by driving an axe against them; for thou mayest eat of them; and thou shalt not cut them down (for the tree of the field is for man) to employ them for thee in the siege: ²⁰ only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build a fort against the city that maketh war with thee, until it be subdued.

21 **I**F one be found slain on the ground which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him; ² then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: ³ and it shall be that the city next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, which hath not drawn in the yoke, ⁴ and the elders of that city shall bring down the heifer unto a rough gully, where there is neither tilling nor sowing, and shall behead the heifer there at the gully: ⁵ and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their

v. 17. See chap. 7. 1, 2.

v. 5. See chap. 17. 8.

v. 17. Instruction on this point had already been given in *chap. 7. 2*. Somewhat similar orders had been given earlier. The Canaanites were to be cut off and driven out by God (Ex. 23. 23, 33; 34. 13); and by Israel acting on God's behalf and in his strength (Nu. 33. 52, 53). In those passages the technical word 'devote to destruction' had not been used. It is first applied to the Canaanites in Nu. 21. 2, 3, and the word *Hormah* is derived from it.

v. 18. The word 'sin,' which is so rarely used

in these Books, is specially associated with idolatrous and moral degradation.

v. 1. The omission of the conjunction is frequent in these legislative chapters.

v. 4. The word translated 'rough' (אִירָן) is usually rendered 'strong.' It may have been a technical word.

v. 5. The Levitical priests were to investigate the matter as far as they could, being religious headmen, while the elders were secular headmen.

word shall every controversy and every stroke be *decided*: ⁶and all the elders of that city, next unto the slain man, shall wash their hands over the heifer that is beheaded at the gully: ⁷and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. ⁸Be propitious, O LORD, unto thy people Israel whom thou hast redeemed, and lay not innocent blood to the charge of thy people Israel. And their blood-guiltiness shall be propitiated. ⁹So shalt thou put away the innocent blood from among you, when thou shalt do what is right in the eyes of the LORD.

¹⁰When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, ¹¹and seest among the captives a woman of beautiful countenance, and hast a desire unto her, and wouldest take her to wife; ¹²then thou shalt bring her within thine house; and she shall shave her head and pare her nails; ¹³and she shall put the raiment of her captivity off her, and shall remain in thine house and bewail her father and her mother a complete month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. ¹⁴And it shall be, if thou have no delight in her, then thou shalt let her go at her desire; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

v. 15. See 1 Sam. 1. 2; 2 Chron. 24. 3.

v. 17. Thou art my firstborn, my might, and the beginning of my strength. Gen. 49. 3.

¹⁵If a man have two wives, one beloved, and another hated, and they have born him children, the beloved and the hated; and the firstborn son be hers that was hated: ¹⁶then it shall be, when he maketh his sons to inherit what he hath, he cannot make the son of the beloved firstborn over the son of the hated, the *real* firstborn; ¹⁷but he shall acknowledge the son of the hated as the firstborn, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his.

v. 8. Blood had been shed, and the town as a whole was responsible; but being innocent, they looked to God to discharge them of blood-guiltiness, and this discharge presents us with one aspect of propitiation.

v. 10. This is a regulative provision. The natural custom of those days was probably the same as among Eastern and Mahomedan nations in later times.

v. 13. A 'complete month,' *lit.* a moon of days. To be a husband (*Baal*, lord). The verb first occurs in Gen. 20. 3, and not again till this verse.

v. 14. The verb translated to 'make merchandise' (עָמַר) is only used again in chap.

24. 7 in this sense. It is not clear whether this verse refers to rejection before marriage or after, but as there is no reference to a bill of divorcement, it is legitimate to take the former alternative.

v. 15. Here is another permission 'for the hardness of heart,' and the regulation based on it is a just one. 'Hating' and 'loving' are comparative terms, as in Mal. 1. 2, 3; Mat. 6. 24.

v. 17. It was evidently the custom to give a double portion to the firstborn. It was this which Esau sold. The expression 'worthy portion' in 1 Sam. 1. 5 is not the same as what we have here; it signifies 'a favoured or special portion.'

¹⁸ If a man have a revolting and rebellious son, which refuseth to hear the voice of his father or the voice of his mother, and will not hearken unto them when they have chastened him; ¹⁹ then shall his father and mother lay hold on him, and bring him out unto the elders of his city and unto the gate of his place, ²⁰ and shall say unto the elders of his city, This our son is revolting and rebellious, he refuseth to hear our voice; he is gluttonous and a winebibber. ²¹ And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear.

²² And if there be in a man a sin worthy of death, and he be put to death, and thou hang him on a tree; ²³ his body shall not remain all night upon the tree, but thou shalt surely bury him that day; (for he that is hanged is accursed of God;) that thy ground be not defiled, which the LORD thy God giveth thee for an inheritance.

22 Thou shalt not see thy brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back to thy brother. ² And if thy brother be not nigh unto thee, and if thou know him not, then thou shalt bring it within thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him. ³ And so shalt thou do with his ass; and so shalt thou do with his raiment; and so shalt thou do with all thy brother's lost property which he hath lost and thou hast found: thou canst not hide thyself.

⁴ Thou shalt not see thy brother's ass or his ox fall down on the track, and hide thyself from them; thou shalt surely lift them up with him.

⁵ The woman shall not wear a man's things, neither shall a man put on a woman's garment: for all that do so are abomination to the LORD thy God.

⁶ If a bird's nest chance to be before thee on

v. 18. This people hath a revolting and a rebellious heart. *Jer.* 5. 23. A revolting and rebellious generation. *Ps.* 78. 8.

v. 20. See *Mat.* 11. 19.

v. 23. The king of Ai'he hanged on a tree till eventide, and as soon as the sun was down Joshua commanded that they should take his carcase down from the tree and cast it at the entering of the gate of the city, and raise thereon a great heap of stones. *Josh.* 8. 29. See *Josh.* 10. 26, 27 and *Gal.* 3. 13.

v. 1. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. *Ex.* 23. 4.

v. 3. That thou hide not thyself from thine own flesh. *Is.* 58. 7.

v. 4. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. *Ex.* 23. 5.

v. 21. The punishment seems severe to us, but the case is exceptional. The son was evidently to be tried, and the case fully examined before death was ordered.

v. 23. 'Accursed,' *lit.* an execration, as opposed to a blessing. The word (קללה) first occurs in *Gen.* 27. 12, 13; then in *Deut.* 11. 26; the verb frequently. It seems to signify something lightly esteemed. Respect for human life and for the human body is strongly inculcated in Scripture: and it was an insult to the human framework in the sight of God when it was hanged up. Hanging is regarded as a shameful death in our own day, and for the same reason. This mode of capital punish-

ment is first referred to in *Gen.* 40. 19, 22 as Egyptian. It was also used by the Philistines (*2 Sam.* 21. 12). Compare David's conduct, *id.* v. 9. See also *Esth.* 8. 7; 9. 14. This was the special death deliberately chosen to be the lot of him who came to bear the sin of the world. See *John* 18. 32; *Acts* 5. 30; *Gal.* 3. 13. It represented the penalty on evil-doing in its most offensive form. Modern Jews when they want to insult the Lord Jesus call him the 'hanged.'

v. 6. These regulations all exhibit the spirit of considerateness which should be shewn both to the human brotherhood and to other creatures. Cruelty to an animal hurts the cruel man far more than it does the animal.

the track in any tree, or on the ground, whether young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young; ⁷ thou shalt surely let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

⁸ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

⁹ Thou shalt not sow thy vineyard with divers-seeds: lest the fruit of thy seed which thou hast sown, and the produce of thy vineyard, be defiled. ¹⁰ Thou shalt not plough with an ox and an ass together. ¹¹ Thou shalt not wear a garment of divers-sorts, of woollen and linen together.

¹² Thou shalt make thee fringes upon the four corners of thy covering, wherewith thou coverest thyself.

¹³ If any man take a wife, and go in unto her, and hate her, ¹⁴ and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maiden; ¹⁵ then shall the father of the damsel, and her mother, take and bring forth the proofs of the damsel's maidenhood unto the elders of the city in the gate; ¹⁶ and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her, ¹⁷ and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maiden; and these are the proofs of my daughter's maidenhood. And they shall spread the garment before the elders of the city. ¹⁸ And the elders of that city shall take that man and chastise him; ¹⁹ and they shall amerce him in an hundred of silver, and give them to the father of the damsel, because he hath brought an evil name upon a maiden of Israel; and she shall be his wife: he cannot put her away all his days. ²⁰ But if this thing be true, *and* the proofs of maidenhood be

v. 9. Thou shalt not sow thy field with divers-seeds, neither shall a garment mingled of linen and woollen come upon thee. *Lev. 19. 19.*

v. 12. Bid them that they make them a fringe in the corners of their garments. *Nu. 15. 38.*

v. 8. A 'battlement,' *lit.* a prevention. The word occurs nowhere else.

v. 9. 'Divers-seeds.' The word (כלאים) only here and in || Leviticus. 'Defiled,' *lit.* made holy. This is one of several words which were used in two opposite senses.

v. 10. The ox and ass take different steps, and they are supposed to dislike one another's odour.

v. 11. 'Divers-sorts.' The word (שעטנן) is only found in Lev. 19. 19 ('mingled').

v. 12. The word here rendered 'fringe' (strange to say) is not the same as that in Nu. 15. 38. It only occurs again in 1 Ki. 7. 17 (wreath). The word used in Numbers is that which modern Jews have retained.

v. 14. The word translated 'occasions,' is only used here and in v. 17 in this technical sense. The word for 'damsel' is in the masculine form throughout this passage, as in other parts of the Pentateuch, but not later.

not found for the damsel; ²¹ then they shall bring out the damsel to the entrance of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put away the evil from among you.

²² If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

²³ If a damsel that is a maiden be betrothed unto an husband, and a man find her in the city and lie with her; ²⁴ then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from among you.

²⁵ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then only the man that lay with her shall die: ²⁶ but unto the damsel thou shalt do nothing; there is in the damsel no sin unto death: for as when a man riseth against his neighbour and slayeth him, even so is this case. ²⁷ For he found her in the field, *and* the betrothed damsel cried, and there was none to save her.

²⁸ If a man find a damsel that is a maiden, which is not betrothed, and lay hold on her and lie with her, and they be found; ²⁹ then the man that lay with her shall give unto the damsel's father fifty of silver, and she shall be his wife; because he hath humbled her, he cannot put her away all his days.

³⁰ A man shall not take his father's wife, nor discover his father's skirt.

23 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD. ² A bastard shall not enter into the assembly of the LORD; even to his tenth generation shall he not enter into the assembly of the LORD.

³ An Ammonite or Moabite shall not enter into the assembly of the LORD; even to their tenth generation shall they never enter into the

v. 21. He had wrought folly in Israel. *Gen.* 3^c. 7. They have wrought lewdness and folly in Israel . . . Deliver us the men that we may put them to death and put away the evil from Israel. *Judg.* 20. 6, 13. Such a thing ought not to be done in Israel: do not thou this folly. *2 Sam.* 13. 12.

v. 22. The man that committeth adultery with another man's wife . . . the adulterer and adulteress shall surely be put to death. *Lev.* 20. 10. See *John* 8. 5.

vv. 28, 29. If a man entice a maid who is not betrothed and lie with her he shall surely endow her to be his wife: if her father refuse to give her unto him he shall pay money according to the dowry of virgins. *Ex.* 22. 16, 17.

v. 30. The nakedness of thy father or . . . of thy mother thou shalt not uncover. The nakedness of thy father's wife thou shalt not uncover; it is thy father's nakedness. *Lev.* 18. 7, 8; 20. 11.

v. 1. See *Lev.* 21. 17 24.

v. 3. She hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thine assembly. *Lam.* 1. 10.

v. 21. The two references in Judges taken together are a striking testimony to the use of Moses' words.

v. 24. 'Wife,' i.e. betrothed to be a wife.

v. 30. The word 'skirt' is substituted in Deuteronomy for the ruder word 'nakedness' of Leviticus.

v. 2. The 'assembly' was not for worship nor for legislation, but for the discussion of anything in which the nation was interested. The expression here used is a rare one. See *Mi.* 2. 5.

v. 3. Yet there was intermarriage in the case of David's ancestry.

v. 4. He sent messengers to Balaam the son of Beor to Pethor which is on the River. *Nu.* 22. 5.

v. 5. On that day they read in the book of Moses in the audience of the people; and therein was found written that the Ammonite and the Moabite should never come into the congregation of God, because they met not the children of Israel with bread and water, but hired Balaam against them that he should curse them; but our God turned the curse into a blessing. *Neh.* 13. 1, 2.

v. 7. See *Gen.* 25. 26; *Obad.* 10, 'thy brother.'

v. 10. See *Lev.* 15 for rules touching uncleanness.

v. 14. They heard the voice of the LORD God walking in the garden. *Gen.* 3. 8. I will walk among you. *Lev.* 26. 12.

v. 17. Do not profane thy daughter to cause her to be a whore. *Lev.* 19. 29.

v. 19. If thou lend money to my people which is poor by thee thou shalt not be to him as a usurer, neither

assembly of the LORD; ⁴because they met you not with bread and with water in the way, when ye came out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Aram Naharaim, to curse thee: ⁵but the LORD thy God would not hearken unto Balaam; and the LORD thy God turned the curse into a blessing for thee, because the LORD thy God loved thee: ⁶thou shalt never seek their peace nor their prosperity all thy days.

⁷Thou shalt not abominate an Edomite, for he is thy brother: thou shalt not abominate an Egyptian, because thou wast a sojourner in his land. ⁸The children that are begotten of them shall enter into the assembly of the LORD in their third generation.

⁹When the camp goeth forth against thine enemies, then keep thee from every wicked thing.

¹⁰If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp.

¹¹But it shall be, when evening cometh on, he shall wash with water; and when the sun is down, he shall come into the camp.

¹²Thou shalt have a place also without the camp whither thou shalt go forth abroad; ¹³and thou shalt have a spade among thy goods; and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: ¹⁴for the LORD thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee and turn away from thee.

¹⁵Thou shalt not hand over unto his master the servant which is escaped from his master unto thee: ¹⁶he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

¹⁷There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

¹⁸Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow; for even both these are abomination unto the LORD thy God.

¹⁹Thou shalt not lend-upon-usury to thy brother; usury of money, usury of victuals, usury

vv. 4, 5. It is interesting to notice the practical result which followed the reading of this chapter in the days of Nehemiah. See reference.

v. 7. The family relationship between Edom and Israel was never forgotten, though there was never any affection between the two.

v. 14. Sanitation is thus bound up with religion. The expression 'unclean thing' was a technical one. See *chap.* 24. 1.

v. 15. Refuge was thus extended to the runaway. See *1 Sam.* 25. 10; *30.* 15.

v. 19. The borrower gave pledges or security, but paid no interest if he was a 'brother.'

of any thing that is lent upon usury. ²⁰ Unto a stranger thou mayest lend-upon-usury, but unto thy brother thou shalt not lend-upon-usury; that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

²¹ When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it; for the LORD thy God will surely require it of thee, and it would be sin in thee. ²² But if thou shalt forbear to vow, it shall be no sin in thee. ²³ That which is gone out of thy lips thou shalt keep and perform, according as thou hast vowed unto the LORD thy God; even the freewill-offering which thou hast spoken with thy mouth.

²⁴ When thou comest into thy neighbour's vineyard then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. ²⁵ When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

24 When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement and give it in her hand and send her out of his house. ² And when she is departed out of his house she may go and be another man's wife. ³ And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to wife, ⁴ her former husband which sent her away cannot take her again to be his wife, after that she is defiled; for that is abomination before the LORD: so thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

⁵ When a man hath taken a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer up his wife which he hath taken.

⁶ No man shall take the nether or the upper millstone to pledge: for he would be taking a soul to pledge.

shalt thou lay upon him usury. *Ex.* 22. 25. If thy brother be waxen poor . . . take thou no usury of him, or increase . . . thou shalt not give him thy money on usury nor lend him thy victuals for increase. *Lev.* 25. 35-37.

v. 21. If a man vow a vow unto the LORD, or swear an oath to bind himself with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. *Nu.* 30. 2.

v. 23. I will pay thee my vows which my lips have uttered and my mouth hath spoken when I was in trouble. *Ps.* 66. 13, 14.

v. 25. *See Mat.* 12. 1.

v. 1. *See Mat.* 5. 31; 19. 7, 8.

v. 4. If a man put away his wife and she go from him and become another man's, shall he return unto her again? Shall not that land be greatly polluted? *Jer.* 3. 1. *See Is.* 50. 1.

v. 5. *See chap.* 20. 7.

v. 25. On the word 'sickle,' *see* 16. 9. note.
v. 1. Moses regulates the method of divorce, knowing that through the hardness of the heart it could not be altogether got rid of. There must be a written reason for it. The divorced person who married again must not

return to her first husband. Divorce was not permissible if a man falsely accused his wife (22. 13) or seduced her before marriage (22. 28).

v. 6. The word translated 'pledge' means something tied up with a cord, hence a bond. It is used in *Ex.* 22. 26, and in later books.

v. 7. He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. *Ex.* 21. 16.

v. 8. See *Lev.* 13 and 14.

v. 9. See *Nu.* 12. 1-15.

v. 12. If thou lend money to any of my people that is poor by thee thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge thou shalt restore it to him by when the sun goeth down, for it alone is his covering, it is his raiment for his skin. Wherein shall he sleep? *Ex.* 22. 25-27.

v. 14. Thou shalt not defraud thy neighbour, neither rob him. The wages of him that is hired shall not abide with thee all night until the morning. *Lev.* 19. 13.

v. 15. See *James* 5. 4.

v. 16. The children of the murderers he (Amaziah) slew not, according to that which is written in the book of the law of Moses, wherein the LORD commanded saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers, but every man shall be put to death for his own sin. *2 Ki.* 14. 6; *2 Chron.* 25. 4.

v. 17. Thou shalt not vex a sojourner nor oppress him, for ye were sojourners in the land of Egypt. Ye shall not afflict the widow or fatherless. *Ex.* 22. 21, 22.

⁷ If a man be found stealing any person of his brethren, of the children of Israel, and maketh merchandise of him or selleth him, then that thief shall die; and thou shalt put away the evil from among you.

⁸ Take heed in the plague of leprosy, that thou observe diligently and do according to all that the priests the Levites shall instruct you: as I commanded them, ye shall observe to do. ⁹ Remember what the LORD thy God did unto Miriam by the way, after that ye were come out of Egypt.

¹⁰ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his security. ¹¹ Thou shalt stand abroad, and the man to whom thou dost lend shall bring the security out to thee. ¹² And if the man be poor, thou shalt not sleep with his security: ¹³ thou shalt surely restore him the security when the sun goeth down, that he may sleep in his own raiment, and bless thee: and there shall be righteousness unto thee before the LORD thy God.

¹⁴ Thou shalt not oppress an hired servant that is poor and needy, *whether* of thy brethren or of thy strangers in thy land within thy gates: ¹⁵ in his day thou shalt give his hire; neither shall the sun go down upon it; for he is poor, and setteth his soul upon it; lest he cry against thee unto the LORD, and it become sin unto thee.

¹⁶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

¹⁷ Thou shalt not pervert the judgment of the sojourner, nor of the fatherless; nor take a

v. 8. The ritual is given fully in Leviticus, and the people are here referred to the priests for particulars. Leviticus was not a people's book, but the priests were responsible for carrying it out. Their Torah or instruction was to be according to the written Torah.

v. 9. Another appeal to past history fresh in the hearers' memory.

v. 10. The word translated 'security' (עֲבוֹט) in these four verses is only used in this chapter. It is unfortunate that the A.V. and R.V. have not distinguished it from the word used in v. 6. 'A man's house was his castle.'

v. 15. Daily pay for daily work was thus the rule for hired service. The worker was literally a 'journeyman.'

v. 16. The reference in Kings and in II Chronicles is noteworthy. Kings gives the quotation most exactly. The historian recognises that the king abstained from slaying the murderers' children through respect for what was written in the book of the law of Moses. Chronicles says that the king acted in accordance with what was written in the law in the book of Moses.

widow's raiment to pledge; ¹⁸ but thou shalt remember that thou wast a servant in Egypt, and the LORD thy God redeemed thee thence; for this reason I command thee to do this thing.

¹⁹ If thou reapest thine harvest in thy field, and forgettest a sheaf in the field, thou shalt not go again to fetch it: it shall be for the sojourner, for the fatherless and for the widow: so that the LORD thy God may bless thee in all the work of thine hands. ²⁰ When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the sojourner, for the fatherless and for the widow. ²¹ When thou gatherest the grapes of thy vineyard, thou shalt not glean afterward: it shall be for the sojourner, for the fatherless and for the widow. ²² And thou shalt remember that thou wast a servant in the land of Egypt: therefore I command thee to do this thing.

25 If there be a controversy between men, and they come unto the judgment, that they may judge them; then they shall justify the righteous and condemn the wicked. ² And it shall be, if the wicked man be worthy of stripes, that the judge shall cause him to lie down and be beaten in his presence, according to his wickedness, by number. ³ Forty stripes he may give him; he shall not exceed; lest, if he should exceed and beat him above these with many stripes, then thy brother should be lightly accounted before thee.

⁴ Thou shalt not muzzle the ox when he treadeth.

⁵ If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's-brother shall go in unto her, and take her to him to wife, and act the husband's-brother to her. ⁶ And it shall be, that the firstborn which she beareth shall rise up to the name of his dead brother, that his name be not blotted out of Israel.

v. 18. If a sojourner sojourn with thee in your land ye shall not vex him. The sojourner that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt; I am the LORD your God. *Lev.* 19. 33, 34.

vv. 19-21. When ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the sojourner. I am the LORD your God. *Lev.* 19. 9, 10. *Comp. chap.* 15. 10.

v. 1. See *chap.* 16. 18; 17. 8. Keep thee far from a false charge, and the innocent and righteous slay thou not, for I will not justify the wicked. *Ex.* 23. 7.

He that justifieth the wicked, and he that condemneth the righteous,

Even they both are abomination to the LORD. *Prov.* 17. 15.

vv. 2, 3. See *Luke* 12. 47; 2 *Cor.* 11. 24.

v. 4. See 1 *Cor.* 9. 9; 1 *Tim.* 5. 18.

v. 5. See *Gen.* 38. 8; *Ruth* 4. 5, etc.; *Mat.* 22. 24.

v. 19. The oft-repeated 'sojourner, fatherless, and widow,' are samples of persons in misfortune more or less through no fault of their own, and they do not cover the case of the impostor, the tramp, and the man who spends the money given him in drink. Moreover, the help given is in kind, not in money, and it is given to those with whom the landowner is supposed to be personally acquainted. The motive is specially to be noted. It is partly a religious one (*Lev.*), and partly a historical one (*Dent.*).

v. 22. Note how the historical and the practical are combined—'lest we forget.'

v. 3. Men were to learn self-respect by ob-

serving the brotherly respect and consideration shewn even by the judge.

v. 5. This class of marriage is often called *Levirate*, from the old Latin *levir*, a brother-in-law. The Hebrew word for acting the brother-in-law in this respect (לֵוִי) is only used here, in *Gen.* 38. 8, and in *Ruth* 1. 15 (sister-in-law). The rule exists in Arabia, Syria (among the Druses), S. Africa, and elsewhere; and it is one of the many cases in which Moses sanctioned, but regulated, pre-existing usages. The custom as outlined in *Ruth's* case is quite consistent with the injunction as given here, though it may have varied in some details.

vv. 7-10. There is a nearer kinsman than I . . . if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the kinsman's part unto thee, then I will. *Ruth* 3, 12, 13. What day thou buyest the field of the hand of Naomi thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself lest I mar mine own inheritance. *Ruth* 4, 5, 6. This was the manner in former time in Israel concerning redeeming-changing, to confirm all things: a man plucked off his shoe and gave it to his neighbour . . . so he drew off his shoe. *Ruth* 4, 7, 8. And all the people that were in the gate and the elders said, We are witnesses. *Ruth* 4, 11.

vv. 13-16. Ye shall do no injustice in judgment, in measurement, in weight, and in measure. Right balances, right stones, a right ephah, and a right hin shall ye have. I am the LORD your God which brought you out of the land of Egypt. *Lev.* 19, 35, 36.

A false balance is abomination to the LORD,
But a perfect stone is his delight. *Prov.* 11, 1.

A stone and a stone, an ephah and an ephah,
Both of them are alike an abomination to the LORD. *Prov.* 20, 10.

v. 17. See *Ex.* 17, 8-16. I remember what Amalek did to Israel, how he lay wait for him in the way when he came up from Egypt. Now go and smite Amalek. *1 Sam.* 15, 2, 3. Amalek was the first of the nations, but his destiny is that he perish for ever. *Nu.* 24, 23.

7 And if the man like not to take his brother's-wife, then let his brother's-wife go up to the gate unto the elders, and say, My husband's-brother refuseth to raise up unto his brother a name in Israel, he will not act the husband's-brother to me. 8 Then the elders of his city shall call him and speak to him: and if he stand and say, I like not to take her; 9 then shall his brother's-wife come near to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand and taketh him by the private parts; 12 then thou shalt cut off her hand; thine eye shall not pity.

13 Thou shalt not have in thy bag a stone and a stone, a great and a small. 14 Thou shalt not have in thine house an ephah and an ephah, a great and a small. 15 Thou shalt have a perfect and right stone, a perfect and right ephah shalt thou have; that thy days may be long on the ground which the LORD thy God giveth thee. 16 For all that do these things, all that do unrighteously, are an abomination unto the LORD thy God.

17 Remember what Amalek did unto thee by the way, when ye were come out of Egypt; 18 how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget.

v. 12. The only mutilation authorised.

v. 13. As gross indecency is severely dealt with, so strict justice in little things is ordered, and is destined to be rewarded. Stones were naturally used for weights in early days, and we still have a weight called by this name. The process of weighing is frequently portrayed on the walls of Egypt.

v. 17. Another appeal to the memory. The incident in *Ex.* 17 was specially ordered to be written down; in fact it is the first order of the kind, though writing was far older (see *Gen.* 5, 1). Note the long delay before Amalek had filled up his iniquity. It was not till the time of Saul that his day came.

v. 18. The word translated 'feeble' (הַיָּסוֹף) is only found here.

26 **A**ND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; ²that thou shalt take of the first of all the fruit of the ground, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there. ³And thou shalt go unto the priest that shall be in those days, and say unto him, 'I declare to-day unto the LORD thy God that I am come unto the country which the LORD sware unto our fathers for to give us.' ⁴And the priest shall take the basket out of thine hand and set it before the altar of the LORD thy God.

⁵And thou shalt speak and say before the LORD thy God, 'An Aramean ready to perish was my forefather, and he went down into Egypt, and sojourned there with a few men, and became there a nation, great, mighty, and populous: ⁶and the Egyptians evil entreated us, and brought us low, and laid upon us hard servitude: ⁷and we cried unto the LORD the God of our fathers, and the LORD heard our voice, and looked on our low estate and our toil and our oppression: ⁸and the LORD brought us out of Egypt with a firm hand and with an outstretched arm and with great awe and with signs and with wonders: ⁹and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey: ¹⁰and now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me.'

And thou shalt let it stay before the LORD thy God, and worship before the LORD thy God; ¹¹and thou shalt rejoice in every good thing which the LORD thy God hath given thee and thine house, thou, and the Levite and the sojourner that is among you.

¹²When thou hast made an end of tithing all the tithe of thy produce the third year, the year of tithing, and hast given it unto the Levite, the sojourner, the fatherless and the widow, that they may eat within thy gates and be

v. 2. The first of the firstfruits of thy ground thou shalt bring to the house of the LORD thy God. *Ex.* 23. 19; 34. 26; *Lev.* 2. 12; 23. 10; *Nu.* 15. 20, 21; *Deut.* 18. 4.

Honour the LORD with thy substance,

And with the firstfruits of all thine increase;

So shall thy barns be filled with plenty,

And thy presses shall burst out with new wine. *Prov.* 3. 9, 10.

See below, 28. 8. *Comp.* 1 *Sam.* 2. 29, to make yourselves fat with the firstfruits of all the offerings; 2 *Chron.* 31. 5; *Neh.* 10. 37; 12. 44; *Ezek.* 20. 40; 44. 30.

v. 5. Arise, go to Padan Aram. *Gen.* 28. 2. Jacob fled into the country of Aram . . . and by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. *Hos.* 12. 12, 13.

v. 6. The children of Israel sighed by reason of their servitude, and they cried and their cry came up to God . . . and God heard their groaning, and God remembered his covenant . . . and God looked upon the children of Israel, and God knew them. *Ex.* 2. 23-25. *Comp.* *Ex.* 3. 7, etc.

They cried unto the LORD in their trouble,

And he delivered them out of their distresses. *Psa.* 107. 6.

v. 12. See chap. 14. 28, 29.

v. 2. This instruction concerning firstfruits is to be associated with the previous orders. See references. The word translated 'basket' (סֵבֶל) is only found here and in chap. 28. 5, 17.

v. 3. The formulary was evidently intended to be used through all time, and was adapted to the ministrations at Shiloh and elsewhere. It was both a memorial and an acknowledgment.

v. 5. Jacob was an Aramean (i.e. Syrian) both by blood and by habitation.

v. 7. The O.T. is full of instances of the human cry and the Divine response. See *Josh.* 24. 7; *Judg.* 4. 3; 10. 12; 2 *Chron.* 13. 14; *Neh.* 9. 27; *Psa.* 107. 6, 28.

v. 12. A second formula. A declaration of loyalty to the covenant and to the statutes and judgments which had been laid down by Moses.

v. 14. See *Lev.* 7. 20 ; 21. 1 ; *Jer.* 16. 6.

v. 15. Look down from heaven, and behold,
And visit this vine. *Ps.* 80. 14.
Look down from heaven, and behold from the habitation of thy holiness and of thy glory. *Is.* 63. 15.

v. 16. See *chap.* 13. 3.

v. 18. If ye will indeed hearken to my voice and observe my covenant, then shall ye be to me special above all peoples . . . and an holy nation. *Ex.* 19. 5. See *chap.* 7. 6.

v. 19. See *chap.* 28. 1. Give him no rest till he establish and make Jerusalem a praise in the earth. *Is.* 62. 7. That they might be unto me for a people and for a name and for a praise and for an honour. *Jer.* 13. 11. It shall be unto me a name of joy, a praise and an honour before all the nations of the earth. *Jer.* 33. 9. I will get them praise and fame in every land . . . and I will make you a name and a praise among all peoples of the earth. *Zeph.* 3. 19, 20. Ye shall be unto me an holy nation. *Ex.* 19. 6.

vv. 2, 3. Then Joshua built an altar unto the LORD the God of Israel in mount Ebal, as Moses the servant of the LORD had commanded the children of Israel, an altar of whole stones, over which no man hath lift

satisfied; ¹³ then thou shalt say before the LORD thy God, 'I have brought away the hallowed thing from home, and also have given them to the Levite and the sojourner, to the fatherless and the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten: ¹⁴ I have not eaten thereof in my mourning, neither have I brought away thereof for unclean use, nor given thereof for the dead: I have hearkened to the voice of the LORD my God: I have done according to all that thou hast commanded me. ¹⁵ Look down from the habitation of thy holiness, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our forefathers, a land flowing with milk and honey.'

¹⁶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart and with all thy soul. ¹⁷ Thou hast avouched the LORD to-day to be thy God, and to walk in his ways, and to keep his statutes and his commandments and his judgments, and to hearken unto his voice; ¹⁸ and the LORD hath avouched thee to-day to be his special people, as he said to thee, and that thou shouldest observe all his commandments; ¹⁹ and to make thee high above all nations which he hath made, for a praise, and for a name, and for an honour; and that thou mayest be an holy people unto the LORD thy God, as he said.

27 AND Moses and the elders of Israel commanded the people saying, Observe all the commandments which I command you to-day. ² And it shall be on the day when ye shall cross the Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and coat them with

v. 13. The word translated 'brought away' here and in v. 14 (בָּרַח) is a peculiar one, meaning apparently to burn out, and so to clear out, leaving nothing remaining. It is used in the frequently-repeated formula, 'Put away the evil from among you.'

v. 14. There is a reference here to ceremonial uncleanness, and perhaps to Egyptian or Canaanite death rites.

v. 15. The earthly habitation of God was regarded by the pious Israelite as a symbol of his heavenly dwelling-place. The reference in Isaiah is instructive.

v. 16. Service, like love, was to be wholehearted.

v. 18. Here is a verbal reference to *Ex.* 19. 5, 6. The N.T. applies the same expression to the Christian community (1 Pet. 2. 9). The word 'people' (עַם) is now more restricted to Israel than in Exodus, where 'nation' (גּוֹי) is used.

v. 1. The law or instruction which began in the first chapter is now drawing to a close.

v. 2. The Israelites were familiar with the Egyptian method of coating walls and memorial slabs with lime.

lime; ³ and thou shalt write upon them all the words of this instruction (*or* law), when thou hast crossed, that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey; as the LORD God of thy forefathers said to thee.

⁴ Therefore it shall be that when ye cross the Jordan, ye shall set up these stones which I command you to-day, in mount Ebal, and thou shalt coat them with lime. ⁵ And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up iron upon them. ⁶ Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon to the LORD thy God: ⁷ and thou shalt sacrifice peace-offerings and shalt eat them there and rejoice before the LORD thy God. ⁸ And thou shalt write upon the stones all the words of this instruction (*or* law) very plainly.

⁹ And Moses and the priests the Levites spake unto all Israel saying, Take note and hearken, O Israel; this day thou art become a people to the LORD thy God. ¹⁰ Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee to-day.

¹¹ And Moses commanded the people that day saying, ¹² These shall stand upon mount Gerizim to bless the people, when ye have crossed the Jordan; Simeon and Levi and Judah and Issachar and Joseph and Benjamin: ¹³ and these shall stand upon mount Ebal to curse; Reuben, Gad and Asher and Zebulun, Dan and Naphtali. ¹⁴ And the Levites shall recite, and say unto all the men of Israel with a loud voice,

up any iron, and they offered thereon burnt-offerings to the LORD and sacrificed peace-offerings. And he wrote there on the stones a copy of the instruction (*or* law) of Moses which he had written in the presence of the children of Israel. *Josh. 8. 30-32.*

v. 5. If thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thine iron upon it thou hast polluted it. *Ex. 20. 25.*

v. 8. Write the vision, and make it plain upon tablets. *Hab. 2. 2.*

vv. 11-13. And all Israel and their elders and their officials and their judges stood on this side the ark and on that side before the priests the Levites, half of them over against mount Gerizim and half of them over against mount Ebal, as Moses the servant of the LORD had commanded before, that they should bless the people of Israel; and afterwards he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. *Josh. 8. 33-35.*

v. 3. Israel (acting through Joshua) was to copy out what was already written. But how much was covered by the expression 'all the words of this law'? Was it the substance of the legislation? or the Ten Commandments? or the previous addresses? or what was just about to be said? The passage in Joshua throws light on the matter. It was the blessings and cursings which Joshua read; it was these therefore that he had written. But there may have been included the Ten Words, which are the acknowledged basis of the Covenant. *See chaps. 5 and 6 (above); also 2 Ki. 17. 35, 38.*

v. 4. The Samaritans substitute Gerizim for Ebal; and this variation is defended by Dr. Kennicott.

v. 5. 'Iron' was apparently the name of a tool then. Now 'irons' are confined to the gal and the laundry.

v. 7. The peace-offerings or (as they are pro-

perly) recompense-offerings were sacrificed, *i.e.* slain, and eaten by the assembled people as a sacred feast. There is no reference here to the Tabernacle service or to the Levitical priesthood.

v. 8. 'Very plainly,' *see chap. 1. 5, note.* Provision was thus made for the national renewal of the Covenant.

v. 9. It is noteworthy that in this address Moses is supported by the Levitical priesthood. The word translated 'take note' occurs nowhere else.

v. 12. *See chap. 11. 29.* This is the first reference in Deuteronomy to the names of the Twelve Tribes. Levi is in its original place, and Joseph is undivided.

v. 14. The word translated 'recite' is literally 'answer.' Kennicott thinks that the curse was first pronounced on the hill and then taken up in the valley

v. 15. See chap. 4. 23. Turn ye not to idols nor make to yourselves molten gods. *Lev.* 19. 4.

v. 16. He that setteth light by his father or his mother shall surely be put to death. *Ex.* 21. 17. Ye shall fear every man his mother and his father. *Lev.* 19. 3.

v. 17. See chap 19. 14.

v. 18. Thou shalt not set light by the deaf nor put a stumbling-block before the blind, but shalt be afraid of thy God; I am the LORD. *Lev.* 19. 14.

v. 19. See chap. 24. 17. Ye shall not vex a sojourner . . . ye shall not afflict any widow or fatherless child. *Ex.* 22. 21, 22; *Jer.* 22. 3.

v. 20. See chap. 22. 30. The nakedness of thy father's wife thou shalt not uncover; it is thy father's nakedness. *Lev.* 18. 8; see 20. 11.

v. 21. Whosoever lieth with a beast shall surely be put to death. *Ex.* 22. 19; *Lev.* 18. 23; 20. 15.

v. 22. The nakedness of thy sister, the daughter of thy father or the daughter of thy mother . . . thou shalt not uncover. *Lev.* 18. 9; 20. 17.

v. 23. If a man take a wife and her mother it is wickedness; they shall be burnt with fire, both he and they. *Lev.* 20. 14; 18. 14.

v. 24. He that smiteth a man so that he die, shall surely be put to death. *Ex.* 21. 12.

v. 25. See chap. 10. 17; 16. 19. The innocent slay thou not; thou shalt take no bribe. *Ex.* 23. 7, 8. He that taketh not a bribe against the innocent. *Ps.* 15. 5.

v. 26. See chap. 28. 1, 15; *Gal.* 3. 10. Cursed is the man that obeyeth not the words of this covenant which I commanded your fathers in the day that I brought them out of the land of Egypt from the iron furnace saying, Obey my voice and do them, according to all which I command you; so shall ye be my people and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. They answered and said, Amen, O LORD. *Jer.* 11. 3-5.

¹⁵ Cursed is the man that maketh a sculpture or molten-image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.

¹⁶ Cursed is he that setteth light by his father or his mother. And all the people shall say, Amen.

¹⁷ Cursed is he that removeth his neighbour's landmark. And all the people shall say, Amen.

¹⁸ Cursed is he that maketh the blind to wander out of the way. And all the people shall say, Amen.

¹⁹ Cursed is he that perverteth the judgment of the sojourner, the fatherless and the widow. And all the people shall say, Amen.

²⁰ Cursed is he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

²¹ Cursed is he that lieth with any beast. And all the people shall say, Amen.

²² Cursed is he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

²³ Cursed is he that lieth with his mother-in-law. And all the people shall say, Amen.

²⁴ Cursed is he that smiteth his neighbour secretly. And all the people shall say, Amen.

²⁵ Cursed is he that taketh a bribe to slay an innocent person. And all the people shall say, Amen.

²⁶ Cursed is he that confirmeth not the words of this instruction (or law) to do them. And all the people shall say, Amen.

28 And it shall be if thou shalt indeed hearken to the voice of the LORD thy God, to observe to do all his commandments which I command thee to-day, that the LORD thy God will set thee on high above all nations of the earth; ²and all these blessings shall come on thee, and over-

v. 15. The sins dealt with are sample sins of a character common among the Canaanites, and therefore specially to be guarded against. All had been dealt with in Exodus or Leviticus. See references.

v. 20. 'Skirt' for the ruder word 'nakedness,' as before.

v. 26. The LXX., the Samaritan, and some Heb. MSS. introduce the word 'all.' See Gal. 3. 10. The word is certainly implied, for there was to be no reservation. See below, chap. 28. 1, 15.

take thee, if thou shalt hearken to the voice of the LORD thy God.

³ Blessed shalt thou be in the city, and blessed shalt thou be in the field :

⁴ Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

⁵ Blessed shall be thy basket and thy kneading-trough.

⁶ Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

⁷ The LORD shall cause thine enemies that rise up against thee to be beaten down before thy face: they shall come out against thee one way, and flee before thee seven ways.

⁸ The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

⁹ The LORD shall establish thee an holy people unto himself as he sware to thee, if thou observe the commandments of the LORD thy God, and walk in his ways.

¹⁰ And all the peoples of the earth shall see that thou art called by the name of the LORD, and they shall be afraid of thee.

¹¹ And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware to thy forefathers to give thee.

¹² The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend to many nations, but thou shalt not borrow.

¹³ And the LORD shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be below; if thou hearken to the commandments of the LORD thy God which I command thee to-day to observe and do: ¹⁴ and thou shalt not go aside from any of the words which I command thee to-day, to the right or left, to go after other gods to serve them.

¹⁵ And it shall be if thou wilt not hearken unto the voice of the LORD thy God to observe to do all his commandments and his statutes which

v. 3. See chap. 26. 19.

v. 4. See chap. 7. 13.

v. 6. The LORD shall preserve thy going out and thy coming in. *Ps.* 121. 8.

v. 7. I will beat down his enemies before his face. *Ps.* 89. 23.

v. 8. Thy storehouses shall be filled with plenty, And thy presses shall burst out with new wine. *Prov.* 3. 10.

v. 9. See chap. 26. 19.

v. 12. See chap. 15. 6. The borrower is servant to the lender. *Prov.* 22. 7.

v. 14. See chap. 17. 11, 20. Turn not to the right nor to the left. *Prov.* 4. 27.

v. 15. Behold, I will bring evil upon this place and on the inhabitants thereof, even all the words of the book. *2 Ki.* 22. 16.

v. 4. On the peculiar Hebrew words translated 'increase of kine' and 'flocks of sheep' see chap. 7. 13.

v. 5. For the word 'basket' see chap. 26. 2.

v. 8. The word translated 'storehouses,'

(*ḥḥn*) is only here and in *Prov.* 3. 10, which is a reference to Deuteronomy.

v. 12. The Hebrew words translated 'lend' and 'borrow' are different parts of the same verb. *Comp. Prov.* 22. 7.

v. 19. The curse of the LORD is in the house of the wicked ; But he blesseth the habitation of the just. *Prov.* 3. 33.

v. 20. Because they have forsaken me and have burned incense unto other gods, to provoke me with all the works of their hands, therefore my wrath shall be kindled against this place, and shall not be quenched. *2 Ki.* 22. 17.

vv. 21, 22. I will appoint over you terror, consumption, and fever. *Lev.* 26. 16. If there be in the land famine, pestilence, blasting, mildew, . . . hear thou in heaven. *1 Ki.* 8. 37. I have smitten you with blasting and with mildew . . . I have sent among you the pestilence . . . Yet ye have not returned unto me. *Amos* 4. 9, 10. *Comp. Hag.* 2. 17.

v. 23. I will make your heaven as iron and your earth as copper. *Lev.* 26. 19.

v. 25. Ye shall be smitten before your enemies. *Lev.* 26. 17. I will cause them to be removed into all the kingdoms of the earth. *Jer.* 15. 4; 24. 9. *Comp. Ezek.* 23. 46.

v. 26. The carcases of this people shall be meat for the fowl of heaven and for the beast of earth ; and none shall fray them away. *Jer.* 7. 33. *See also 1 Sam.* 17. 44, 46.

v. 27. A boil breaking forth with blains upon man and beast throughout all the land of Egypt. *Ex.* 9. 9.

v. 28. I will smite every horse with astonishment and his rider with madness . . . and every horse of the people with blindness. *Zech.* 12. 4.

v. 29. So that men shall grope in darkness. *Ex.* 10. 21. *See Zeph.* 1. 17, they shall walk as the blind. Oppressed and spoiled. *Lev.* 6. 2, 4 (A.V. 'taken violently and gotten deceitfully') ; *Jer.* 22. 3.

I command thee to-day ; then all these curses shall come upon thee and overtake thee :

¹⁶ Cursed shalt thou be in the city, and cursed shalt thou be in the field.

¹⁷ Cursed shall be thy basket and thy store.

¹⁸ Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheep.

¹⁹ Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

²⁰ The LORD shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto to do, until thou be destroyed and perish quickly ; because of the wickedness of thy doings, whereby thou hast forsaken me.

²¹ The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the ground which thou goest to possess.

²² The LORD shall smite thee with consumption and with fever and with inflammation and with extreme burning and with the sword and with blasting and with mildew ; and they shall pursue thee until thou perish.

²³ And thy heaven that is over thy head shall be copper, and the earth that is beneath thee shall be iron. ²⁴ The LORD shall make the rain of thy land powder and dust : from heaven shall it come down upon thee, until thou be destroyed.

²⁵ The LORD shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them ; and shalt be removed into all the kingdoms of the earth. ²⁶ And thy carcase shall be meat to all the fowl of heaven, and to the beast of the earth, and none shall fray them away.

²⁷ The LORD will smite thee with the boil of Egypt, and with hemorrhoids, and with scab, and with itch, whereof thou canst not be healed. ²⁸ The LORD shall smite thee with madness and blindness and astonishment of heart : ²⁹ and thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways ; and thou shalt be only oppressed and spoiled daily, and none shall save thee.

v. 22. The words for 'consumption' and 'fever' are taken from the parallel address in Leviticus, which is evidently much in the speaker's mind throughout.

v. 25. The word translated 'removed' here and in Jeremiah perhaps means 'disquietude.' It occurs also in *2 Chron.* 29. 8.

v. 27. The reference to the boil of Egypt is

clear, the same Hebrew word being used. *Comp.* the Indian plague.

v. 29. Probably a reference to Egyptian darkness. The word 'grobe' here is used in *Ex.* 10. 21. (A.V. 'darkness that may be felt' ; so R.V., but marg. 'so that men shall grope in darkness'). The words for 'oppressed and spoiled' are found together in *Lev.* 6. 2, 4 & *Jer.* 22. 3.

³⁰ Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. ³¹ Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies: and thou shalt have none to save. ³² Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail for them all the day long: and there shall be no power in thine hand. ³³ The fruit of thy ground and all thy labours shall a people which thou knowest not eat up: and thou shalt be only oppressed and crushed daily; ³⁴ so that thou shalt be mad for the sight of thine eyes which thou shalt see.

³⁵ The LORD shall smite thee in the knees and in the legs with a sore boil that cannot be healed, from the sole of thy foot unto thy crown.

³⁶ The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

³⁷ And thou shalt become an astonishment (*or* desolation), a proverb, and a byword, among all the peoples whither the LORD shall lead thee.

³⁸ Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it.

³⁹ Thou shalt plant vineyards and dress them, but shalt neither drink the wine, nor gather *the grapes*; for the worms shall eat them.

v. 30. Ye have built houses of hewn stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them. *Amos* 5. 11. They shall build houses but not dwell in them, and they shall plant vineyards but not drink the wine thereof. *Zeph.* 1. 13.

v. 33. Ye shall sow your seed in vain, for your enemies shall eat it. *Lev.* 26. 16.

v. 35. See v. 27. From the sole of the foot even unto the head there is no soundness in it. *Is.* 1. 6.

v. 36. I will cast you out of this land into a land that ye know not, neither your fathers; and there shall ye serve other gods. *Jer.* 16. 13.

v. 37. I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. *Lev.* 26. 32. Israel shall be a proverb and a byword among all peoples; and at this house every passer by shall be astonished and shall hiss. *1 Ki.* 9. 8. That I should make thee a desolation, and the inhabitants thereof an hissing. *Mic.* 6. 16. To be a reproach and a proverb and a taunt and a curse. *Jer.* 24. 9. *Comp.* 2 *Chron.* 29. 8.

Thou makest us a reproach to our neighbours,

A scorn and derision to them that are round about us;

Thou makest us a byword among the heathen,

A shaking of the head among the people. *Psa.* 44. 13, 14.

v. 38. Ye have sown much and bring in little. *Hag.* 1. 6.

v. 39. Ye have planted pleasant vineyards, but ye shall not drink wine of them. *Amos* 5. 11. They shall plant vineyards, but not drink the wine thereof. *Zeph.* 1. 13.

v. 30. The word rendered 'lie' (יָנַגַּל) is found in *Is.* 13. 16 and *Zech.* 14. 2. In all these cases there is a Hebrew note authorising the use of another word. See also *Jer.* 3. 2. A noun occasionally used for 'queen' seems to be connected with it. See *Neh.* 2. 6; *Psa.* 45. 9; *Dan.* 5. 2, 3, 23.

v. 32. For the idiom 'power in thy hand' *comp.* *Gen.* 31. 29.

v. 37. The word (יִשְׁמָחָה) translated 'astonishment' is found here, for the first time, and not

again till *2 Ki.* 22. 19, in Huldah's speech, which abounds in references to Deuteronomy. It is usually translated 'desolation.'

v. 38. Note the two words for 'locust.' The first is used in connection with the Egyptian plagues; the second (v. 42) is taken from the clatter of the locusts' wings. *Comp.* the African tsetse. The word translated 'consume' (v. 38) is related to that elsewhere rendered 'caterpillar': and perhaps reference is made to the grub of the locust.

v. 40. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thyself with oil; and sweet wine, but shalt not drink wine. *Mic. 6. 15.*

v. 42. *See 1 Ki. 8. 37; Joel 1. 4.*

v. 45. They turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; they did not so. *Judg. 2. 17.* This people have transgressed my covenant, and have not hearkened to my voice. *Judg. 2. 20.* They were to prove Israel by them, to know whether they would hearken to the commandments of the LORD, which he commanded their fathers by the hand of Moses. *Judg. 3. 4.* O that thou hadst hearkened to my commandments. *Is. 48. 18.*

v. 48. I have put a yoke of iron upon the neck of all these nations. *Jer. 28. 14.*

vv. 49-52. He shall lift up an ensign to nations from far, and will hiss unto them from the ends of the earth; and, behold, they shall come with speed swiftly . . . and none shall deliver. *Is. 5. 26, 29.* I will bring a nation against you from far . . . a nation whose language thou knowest not . . . and they shall eat up thine harvest and thy bread; they shall eat up thy vines and thy fig-trees; and they shall impoverish thy fenced cities wherein thou trustedst with the sword. *Jer. 5. 15-17.* They shall fly as the eagle. *Hab. 1. 3.*

v. 51. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence. *Is. 1. 7.*

⁴⁰ Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast *his fruit*.

⁴¹ Thou shalt beget sons and daughters, but thou shalt not have them; for they shall go into captivity.

⁴² All thy trees and fruit of thy ground shall the locust possess.

⁴³ The sojourner that is within thee shall get very high above thee; and thou shalt come down very low. ⁴⁴ He shall lend to thee, but thou shalt not lend to him; he shall be the head, and thou shalt be the tail.

⁴⁵ Moreover all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hearken-
edst not to the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: ⁴⁶ and they shall be unto thee for a sign and for a wonder, and upon thy seed for ever.

⁴⁷ Because thou servedst not the LORD thy God with joy and with goodness of heart, for the abundance of all things; ⁴⁸ therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger and in thirst and in nakedness and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

⁴⁹ The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose language thou shalt not catch; ⁵⁰ a nation of fierce countenance, which shall not respect the person of the old, nor shew favour to the young; ⁵¹ and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which *also* shall not leave thee corn, wine or oil, the increase of thy kine or flocks of thy sheep, until he have destroyed thee. ⁵² And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, in all thy land: and he shall besiege thee in all thy gates throughout thy land, which the LORD thy

v. 40. The ceremonial word for 'anointing' (whence the name Messiah is derived) is not used here. The same is the case in *Jas. 5. 14*, where oil is used for medical, not ceremonial, purposes. The so-called 'Peculiar People' cannot quote this passage of St. James in their favour, for it is strongly opposed to their system.

v. 45. The keeping of the commandments of God is the burden laid on Israel, for their

good, all through the O.T., from *Ex. 15. 26* onwards. *Comp. Gen. 26. 5.* These commandments and statutes were not the 'precepts of men,' but the utterances of God—the main principles of the law which was given through Moses. *See Judg. 3. 4*, above. Their nature may be well illustrated from *Is. 1. 16*, etc., 'cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.'

God hath given thee. ⁵³ And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in siege and stress, wherewith thine enemies shall distress thee: ⁵⁴ and the man that is very tender and delicate among you, his eye shall be evil toward his brother and toward the wife of his bosom and toward the remnant of his children which he shall have remaining; ⁵⁵ so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege and in the stress wherewith thine enemies shall distress thee in all thy gates. ⁵⁶ The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom and toward her son and toward her daughter ⁵⁷ and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and stress wherewith thine enemy shall distress thee in thy gates.

⁵⁸ If thou wilt not observe to do all the words of this instruction (*or law*) that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, ⁵⁹ then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great and persistent plagues, and bad and persistent sicknesses. ⁶⁰ Moreover he will bring upon thee all the diseases of Egypt which thou wast afraid of, and they shall cleave unto thee. ⁶¹ Also every sickness and every plague which is not written in the book of this instruction (*or law*), them will the LORD bring upon thee, until thou be destroyed.

⁶² And ye shall be left few men in number, whereas ye were as the stars of heaven for multitude; because thou hast not obeyed the voice of the LORD thy God. ⁶³ And it shall be that as the LORD rejoiced over you to do you good and to multiply you, so the LORD will rejoice over you to destroy you and bring you to nought; and ye shall be plucked from off the ground which thou goest to possess.

v. 53. Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. *Lev. 26. 29.* I will cause them to eat the flesh of their sons, and the flesh of their daughters . . . in the siege and stress wherewith thine enemies and they that seek their lives shall distress them. *Jer. 19. 9.*

v. 58. Their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the instruction (*or law*) of the LORD of hosts, and despised the word of the Holy One of Israel. *Is. 5. 24.* Enquire of the LORD for me and for the people and for all Judah concerning the words of this book that is found; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book to do according to all that is written concerning us. *2 Ki. 22. 13.*

v. 60. See v. 27 and chap. 7. 15. I have sent among you the pestilence after the manner of Egypt. *Am. 4. 10.*

v. 62. Except the LORD of hosts had left us a very small remnant we should have been as Sodom and we should have been like unto Gomorrah. *Is. 1. 9.* See above chap. 1. 10; 4. 27.

v. 63. *Comp. Josh. 23. 15.*

v. 57. According to another Hebrew reading this verse might be translated 'and she shall boil that which cometh out from between her feet, *even* her children.' *Comp. 2 Ki. 6. 29.*

v. 58. Note the emphasis on the word 'all.' What is the 'book' here referred to? Apparently it is the book of blessings and cursings, in the first place (see v. 61), but this book was incorporated with the speeches which precede

them. Every document, great or small, might come under the title *scapher*, or *book*.

v. 60. This is the only indication of the terror which was in the mind of Israel in the time of the plagues of Egypt.

v. 61. 'The book of this law' must mean either this chapter or else the Book of Deuteronomy. See note on v. 58; and *comp. Introduction.*

v. 64. See chap. 4. 27.

v. 65. I will appoint over you terror, consumption, and burning ague, which shall consume the eyes and cause sorrow of soul Lev 26. 16, 36.

v. 68. They shall return to Egypt. Hos. 8. 13; 9. 3. (See chap. 17. 16, and comp. Ex. 14. 13.) He sold them into the hands of their enemies round about. Judg. 2. 14. The children of Judah . . . have ye sold unto the sons of Javan. Joel 3. 6.

v. 1. The king went up into the house of the LORD and all the men of Judah and Jerusalem with him, and the priests, and the prophets and all the people both the small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the LORD, and the king stood by the pillar and cut a covenant before the LORD to walk after the LORD and to keep his commandments and his testimonies and his statutes with all the heart and all the soul, to perform the words of this covenant that were written in this book, and all the people stood to (or in) the covenant. 2 Ki. 23. 2, 3.

v. 4. Make the heart of this people fat, and make their ears heavy, and shut their eyes. Is. 6. 10. See Rom. 11. 8.

v. 5. See chap. 8. 4, and Neh. 9. 21 there quoted.

⁶⁴ And the LORD shall scatter thee among all peoples from the one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, wood and stone.

⁶⁵ And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of soul:

⁶⁶ and thy life shall hang in suspense before thee; and thou shalt be in alarm night and day, and shalt have none assurance of thy life: ⁶⁷ in the morning thou shalt say, Would it were even! and at even thou shalt say, Would it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

⁶⁸ And the LORD shall bring thee into Egypt again in ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall be for sale to your enemies for servants and maids, and no man shall care to buy you.

29 These are the words of the covenant, which the LORD commanded Moses to cut with the children of Israel in the land of Moab, beside the covenant which he cut with them in Horeb.

² **A**ND Moses called unto all Israel and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; ³ the great trials which thine eyes have seen, the signs and those great wonders; ⁴ yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. ⁵ And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

v. 65. The words rendered 'trembling' and 'sorrow' are only found here.

v. 68. This is the first reference to *ships* in the O.T. except Gen. 49. 13. The Egyptians were familiar with shipping.

The people were strictly forbidden to re-visit Egypt, chap. 17. 16. Their heart, however, was often in Egypt (see Nu. 14. 3, 4). Egypt was to be their place of punishment if they forsook God. Not, however, necessarily the literal Egypt, but a condition of servitude as bad (see Hos. 11. 5 and Jer. 42. 13-22).

v. 1. In the Hebrew Bible this verse is attached to the previous chapter, to shew that the blessings and cursings consequent on obedience and disobedience form the conditions

of the covenant which is about to be spoken of. The terms of the covenant were practically the same as in Ex. 20, though the injunctions and conditions were more fully detailed. It is clear that the covenant was practically renewed on this solemn occasion, as on others recorded later in the historical Books.

v. 4. Although the hardening of the heart had been previously referred to, this is the first passage in which the deadness of the spiritual senses had been so clearly expressed, and it is this passage which St. Paul primarily refers to in Rom. 11. 8. See however chap. 28. 28, where the 'blindness' of Israel is expressed in the LXX. by the peculiar term *πώρωσις* (comp. Mark 3. 5; Rom. 11. 25; Eph. 4. 18).

⁶ Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

⁷ And ye came unto this place, and Sihon king of Heshbon and Og king of Bashan came out to meet us unto battle, and we smote them, ⁸ and took their land, and gave it for an inheritance unto the Reubenite and to the Gadite and to the half tribe of Manasseh.

⁹ Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

¹⁰ Ye are standing to-day all of you before the LORD your God; your heads of tribes, your elders, and your officials, even all the men of Israel, ¹¹ your little ones, your wives, and thy sojourner that is within thy camp, from the hewer of thy wood unto the drawer of thy water: ¹² that thou shouldest pass through into the covenant of the LORD thy God, and into his oath which the LORD thy God cutteth with thee to-day, ¹³ that he may confirm thee to-day for a people unto himself, and that he may be a God unto thee, as he said unto thee, and as he hath sworn to thy forefathers, to Abraham, Isaac and Jacob.

¹⁴ Neither with you only do I cut this covenant and this oath; ¹⁵ but both with him that is here with us to-day before the LORD our God, and with him that is not here with us to-day.

¹⁶ For ye know how we have dwelt in the land of Egypt, and how we passed through the nations which ye did pass through, ¹⁷ and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were with them.

¹⁸ Beware lest there should be among you man or woman or family or tribe whose heart turneth away this day from the LORD our God to go serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; ¹⁹ and it be, when he heareth the words of this curse, that he bless himself in his heart saying, I shall have peace, though I walk in the stubbornness of mine heart, to add drunkenness to thirst. ²⁰ The LORD will not forgive him, but then the anger of the LORD and

v. 9. Keep the charge of the LORD thy God . . . as it is written in the law of Moses, that thou mayest prosper in all that thou doest. 1 Ki. 2. 3; Ps. 1. 3.

v. 13. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee . . . I will be their God. Gen. 17. 7, 8.

vv. 16, 17. See Ezek. 20. 6, 7.

v. 18. See Heb. 12. 15.

v. 20. See Rev. 22. 18.

v. 6. There had been for the most part enforced total abstinence, and perhaps it was in memory of this that the Rechabites were total abstainers. See Lev. 10. 9, the position of which justifies the supposition that Nadab and Abihu had been overcome with drink (possibly with palm-spirit). The English word 'wine' is really the same as the Hebrew. The word for 'strong-drink' (יֵצֶר) was also borrowed by the Greeks. See Lev. 10. 9, and cf. Nu. 6. 3. Comp. 'sugar.'

v. 7. Already they had some to do their rough work. Comp. Josh. 9. 21.

v. 9. The 'words' of the covenant here (and v. 1) mean the terms or conditions. Comp. v. 21.

v. 17. The 'idols' here are *lit.* 'logs'; so in Lev. 26. 30. The 'nations' referred to would be those east of Jordan, named above.

v. 20. The word (אָלֶה) means 'oath' rather than 'curse.'

v. 21. Behold, I will bring evil upon this place and upon the inhabitants thereof, even all the curses (oaths) that are written in the book which they have read before the king of Judah. 2 *Chron.* 34, 24.

v. 23. Except the LORD of hosts had left us a very small remnant we should have been as Sodom and we should have been like unto Gomorrah. *Is.* 1, 9.

How shall I make thee as Admah?

How shall I set thee as Zeboim? *Hos.* 11, 8.

I have overthrown some of you as God overthrew Sodom and Gomorrah. *Amos* 4, 11. See *Jer.* 50, 40.

vv. 24, 25. They shall say, Wherefore hath the LORD done thus unto this land and to this house? And they shall answer, Because they have forsaken the LORD their God who brought their fathers out of the land of Egypt, and have taken hold upon other gods and have worshipped them and served them. 1 *Ki.* 9, 8, 9. See *Jer.* 16, 10-13.

v. 28. The LORD shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the River, because they have made their groves, provoking the LORD to anger. 1 *Ki.* 14, 15.

vv. 1-5. Remember, I beseech thee, the word that thou commandedst thy servant Moses saying, If ye transgress I will scatter you abroad among the nations; but if ye turn unto me and keep my commandments and do them, though there were of you driven out unto the utmost part of heaven, yet from thence will I gather them, and I will bring them unto the place that I have chosen to set my name there. *Neh.* 1, 8, 9.

his jealousy shall smoke against that man, and every curse (oath) written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

²¹ And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses (oaths) of the covenant written in this book of the law. ²² So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say,—when they see the plagues of that land, and the sickness which the LORD hath laid upon it; ²³ the whole land thereof brimstone and salt, *and* burning, *that* it is not sown, nor springeth up, nor any herb groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath;—²⁴ even all nations shall say, ‘Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?’ ²⁵ Then men shall say, ‘Because they have forsaken the covenant of the LORD, the God of their fathers, which he cut with them when he brought them out of the land of Egypt; ²⁶ and they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not apportioned to them; ²⁷ and the anger of the LORD was kindled against this land, to bring upon it all the curse written in this book; ²⁸ and the LORD rooted them out of their ground in anger and in wrath and in great indignation, and cast them into another land, as it is this day.’

²⁹ The secret things belong unto the LORD our God: but those which are revealed *belong* unto us and to our children for ever, that we may do all the words of this law.

30 And it shall be, when all these words are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God shall have driven thee, ² and shalt return unto the LORD thy God, and shalt hear his voice according to all that I command thee to-day, thou and thy children, with all

v. 22. The word translated ‘sickness’ is found here for the first time.

v. 25. The essence of the covenant was loyalty to the only true God. To forsake his covenant meant idolatry in one of its many forms.

v. 29. A special revelation of God’s will was

made to Israel, but much still remained undisclosed.

vv. 1, 2. Note the order: Remember, Return, Hear. Then comes the answer of God: Restitution. The use which Nehemiah made of this passage is most instructive.

thine heart and with all thy soul, ³ that then the LORD thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples whither the LORD thy God hath scattered thee.

⁴ If any of thine be driven out unto the utmost part of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee; ⁵ and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

⁶ And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart and with all thy soul that thou mayest live. ⁷ And the LORD thy God will put all these curses (oaths) upon thine enemies, and on them that hate thee, which persecuted thee.

⁸ And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee to-day. ⁹ And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body and in the fruit of thy cattle and in the fruit of thy ground, for good; for the LORD will return and rejoice over thee for good, as he rejoiced over thy fathers; ¹⁰ if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

¹¹ For this commandment which I command thee this day, it is not hard for thee, neither is it far off. ¹² It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? ¹³ Neither is it across the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? ¹⁴ But the word is very nigh unto thee, in thy mouth and in thy heart, to do it.

v. 3. I will turn the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof, and they shall make gardens and eat the fruit of them, and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them. *Amos* 9. 14, 15. When the LORD turneth the captivity of his people, Jacob shall rejoice. *Ps.* 14. 7. Thou hast turned the captivity of Jacob. *Ps.* 85. 1. When the LORD turned the captivity of Zion we were like them that dream. *Ps.* 126. 1, 4. I will turn the captivity of my people . . . and will cause them to return to the land that I gave to their fathers, and they shall possess it. *Jer.* 30. 3.

v. 6. See chap. 10. 16; 6. 4.

v. 8. Come and let us return unto the LORD. *Hos.* 6. 1. O Israel, return unto the LORD thy God. *Hos.* 14. 1.

v. 9. I will rejoice over them to do them good. *Jer.* 32. 41. See above, chap. 28. 63.

v. 10. I have found the book of the law in the house of the LORD. *2 Ki.* 22. 8. Like unto him (Josiah) was there no king before him that turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses. *2 Ki.* 23. 25.

vv. 11-14. See *Rom.* 10. 6, etc.

v. 3. 'To turn the captivity' became an expression of national hope, and is by no means to be restricted to the 70 years' captivity.

v. 7. This promise is the basis of some of the imprecatory Psalms.

v. 8. The idiom (return, etc.) ought to be rendered in the same way here and in v. 9, not as in A.V. and R.V. God's joy over his converted and restored people is frequently referred to in the prophets.

v. 10. It is evident from this verse that the book of the law contained a great deal more than the Ten Words. Judging from the speeches in Deuteronomy it would appear that the legislation comprised in Exodus, Leviticus, and Numbers must have been written in the Book.

v. 11. Note the admirable way in which St. Paul adapts this passage to his purpose in discussing Judaism and Christianity.

v. 15. Behold, I set before you the way of life and the way of death. *Jer.* 21. 8. Seek good and not evil that ye may live, and so the LORD the God of hosts shall be with you. *Amos* 5. 14.

v. 19. *Comp.* v. 15.

v. 20. The LORD is the strength of my life. *Ps.* 27. 1.
Take fast hold of instruction; let her not go;
Keep her; for she is thy life.
Prov. 4. 13.

v. 3. *See chap.* 3. 28; *Ex.* 23. 20, 23; 33. 2; *Nu.* 27. 15-23.

v. 6. Be strong and of good courage; fear not nor be dismayed. *vv.* 7, 23; *Josh.* 1. 6, 9, 18; 10. 25; 1 *Chron.* 22. 13; 28. 20; 2 *Chron.* 32. 7; *see also* *Is.* 35. 3, 4. He will not fail thee nor forsake thee. *Comp. chap.* 4. 31; *Josh.* 1. 5; 1 *Chron.* 28. 20.

v. 15. Life and death are associated with good and evil, from Gen. 2 onwards. Good and evil are not the same as right and wrong, but are the natural moral results of doing right and wrong.

v. 20. 'Thy life and the length of thy days': a good instance of the Hebrew tendency to substantives and concrete forms. *Comp.* our Lord's words, 'I am the resurrection and the life.' The instructions are now closed. The promise and oath of God to the patriarchs is once more referred to, as a stimulus to love and to obedience.

v. 3. 'As the LORD said.' A reference to past

¹⁵ See, I have set before thee to-day life and good, and death and evil; ¹⁶ in that I command thee to-day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it. ¹⁷ But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods and serve them; ¹⁸ I declare unto you to-day that ye shall surely perish, ye shall not prolong your days on the ground, which thou crossest the Jordan to go in to possess.

¹⁹ I call heaven and earth to witness this day against you, I have set before you life and death, blessing and execration; therefore choose life, that both thou and thy seed may live; ²⁰ that thou mayest love the LORD thy God, that thou mayest obey his voice and cleave unto him; for he is thy life and the length of thy days; that thou mayest dwell on the ground which the LORD sware to thy forefathers, Abraham, Isaac and Jacob, to give them.

31 **A**ND Moses went and spoke these words unto all Israel. ² And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in; and the LORD said unto me, Thou shalt not cross this Jordan. ³ The LORD thy God, he will cross before thee; he will destroy these nations before thee, and thou shalt dispossess them: Joshua, he shall cross before thee, as the LORD said. ⁴ And the LORD shall do unto them as he did to Sihon and Og, kings of the Amorites, and unto the land of those whom he destroyed. ⁵ And the LORD shall give them up before you, that ye may do unto them according unto all the commandments which I have commanded you. ⁶ Be strong and of good courage, fear not nor be dismayed at them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

⁷ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong

promises. *See references.* In *Ex.* 32. 34 and 33. 2, God promises to send his angel before the people and to dispossess the Canaanites. This was the angel of whom he had said 'My name is in him,' *Ex.* 23. 20, 23. God thus fulfilled his original promise to Abraham. *See Gen.* 15. 13 21 and *Ex.* 6. 6-8.

v. 7. Joshua's appointment was made in public. It is important to notice that Moses did not appoint one of his family, or even one of his tribe, to succeed him. Joshua's duties were plainly marked out, and he faithfully fulfilled the task laid upon him.

and of good courage; for thou must go with this people unto the land which the LORD hath sworn unto their forefathers to give them; and thou shalt cause them to inherit it. ⁸ And the LORD, he it is that doth go before thee; he will be with thee; he will not fail thee neither forsake thee; fear not, neither be dismayed.

⁹ And Moses wrote this law, and delivered it unto the priests the sons of Levi which bore the ark of the covenant of the LORD, and unto all the elders of Israel.

¹⁰ And Moses commanded them saying, At the end of seven years, in the solemnity of the year of release, in the feast of tabernacles, ¹¹ when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. ¹² Gather the people together, men, and women and children, and thy sojourner that is within thy gates, so that they may hear and that they may learn, and fear the LORD your God, and observe to do all the words of this law; ¹³ and that their children, which have not known, may hear, and learn to fear the LORD your God all the days ye live in the land which ye cross the Jordan to possess.

¹⁴ **A**ND the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves at the Tent of Meeting that I may give him a charge.

And Moses and Joshua went and presented themselves at the Tent of Meeting. ¹⁵ And the LORD appeared in the Tent in a pillar of a cloud; and the pillar of the cloud stood over the entrance of the Tent.

¹⁶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up and go a whoring after the gods of the strangers of the land, into the midst of whom they go, and will forsake me, and break my covenant which I cut with them.

v. 8. See *Heb.* 13. 5.

v. 10. See *chap.* 15. 1.

vv. 11, 12. See *chap.* 16. 13-15. And all the people gathered together as one man . . . and they spoke to Ezra the scribe to bring the book of the law of Moses which the LORD had commanded to Israel. And Ezra the priest brought the law before all the congregation, both of men and women and all that could hear with understanding, upon the first day of the seventh month. *Neh.* 8. 1-18.

vv. 16, 17. They have forsaken me and have burnt incense unto other gods . . . therefore my anger shall be kindled against this place and shall not be quenched. *2 Ki.* 22. 17. O Ephraim, thou committest whoredom, and Israel is defiled; they will not frame their doings to turn unto their God,

v. 8. The favouring presence of God with his people is one of the leading doctrines of the O.T. and N.T.

v. 9. Moses wrote, *i.e.* authorised the official scribes to write, this law or instruction, *i.e.* (probably) the series of addresses contained in Deuteronomy. See *chap.* 1. 3. The Kohathites bore the ark (*Nu.* 4. 1-15), so that they had charge of the written law.

v. 10. The Feast of Tabernacles is so called in *chap.* 16. 13. The 'release' is referred to in *chap.* 15. 1; the Hebrew word only occurring in these two places. The verb is found in *Ex.* 23. 11 (A.V. and R.V. 'rest'; marg. 'release'), which refers to the same period. See ref. Nehemiah above. The 'law' read by Ezra at the

time of the Feast of Tabernacles apparently included the earlier Books.

v. 14. This reference to the Tent of Appointment or Meeting is important, for it is the only one in Deuteronomy. This Tent or Tabernacle was the appointed meeting-place between God and his people; as he said, 'There will I meet with you.' See *Ex.* 29. 42, 43.

v. 15. The only reference to the pillar of the cloud in Deuteronomy.

vv. 16, 17. They will forsake me, and I will forsake them: according to the law of retribution.

The spiritual whoredom or unfaithfulness to the Covenant is graphically portrayed in the early chapters of Hosea.

for the spirit of whoredoms is in the midst of them, and they have not known the LORD . . . They shall go to seek the LORD . . . but they shall not find him: he hath withdrawn himself from them. *Hos.* 5. 3-6. They have transgressed my covenant and trespassed against my law . . . I have written to him the great things of my law, but they were counted as a strange thing . . . Israel hath forgotten his Maker. *Hos.* 8. 1, 12, 14. Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time. *Mic.* 3. 4.

v. 18. I will wait upon the LORD that hideth his face from the house of Jacob, and I will look for him. *Is.* 8. 17. In a little wrath I hid my face from thee for a moment. *Is.* 54. 8. Your sins have hid his face from you that he will not hear. *Is.* 59. 2. See 64. 7.

v. 23. See v. 6.

v. 26. Hilkiyah the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of the LORD. *2 Ki.* 22. 8. Hilkiyah the priest found the Book of the Law of the LORD (given) by the hand of Moses. *2 Chron.* 34. 14.

¹⁷ Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; and they will say in that day, Are not these evils come upon us, because our God is not in the midst of us? ¹⁸ And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned to other gods.

¹⁹ Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me among the children of Israel. ²⁰ When I shall have brought them unto the ground which I swear to their forefathers, that floweth with milk and honey; and they shall have eaten and be satisfied and waxen fat; then will they turn unto other gods and serve them, and provoke me and break my covenant. ²¹ And it shall be, when many evils and troubles are befallen them, that this song shall answer them as a witness; for it shall not be forgotten out of the mouth of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

²² Moses therefore wrote this song the same day, and taught it the children of Israel. ²³ And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swear to them; and I will be with thee.

²⁴ And it came to pass, when Moses had made an end of writing the words of this instruction (or law) in a book, until they were finished, ²⁵ that Moses commanded the Levites which bore the ark of the covenant of the LORD, saying, ²⁶ Take this Book of the Law and put it in the side of the ark of the covenant of the LORD

v. 18. The hiding of God's face is frequently referred to in later books. The idea is as early as *Gen.* 4. 14, where Cain says 'From thy face shall I be hidden.'

v. 19. The song was to be both written and taught; so v. 22. The fact of the prophecy being in poetic form made it more easy to be remembered, and also more intelligible, owing to the light which one member of a parallelism throws on another.

v. 21. As a matter of fact the song is more freely and frequently quoted by later O.T. writers than any other chapter of Deuteronomy, if not of the Pentateuch.

v. 23. Moses speaks as God's representative.

v. 24. Once more the Book of Instruction is referred to. It must have been a long papyrus roll. It was placed in a receptacle attached to the Ark, where all other sacred documents would be preserved. By comparing v. 9 we see that the Kohathites bore the Ark; the sons of Aaron (themselves Kohathite) were

finally responsible for its security. Cf. *Nu.* 3. 31, 32; *2 Sam.* 15. 24.

v. 26. This passage naturally leads us to consider what was the Book of the Law discovered in the house of the LORD by Hilkiyah, Jeremiah's father (*2 Ki.* 22. 8, etc.). It must have included both the instructions and also the blessings and cursings given in the previous chapters, for the first part of it which was read caused the king to rend his clothes, 'for great is the anger of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book' (v. 13). Huldah's utterance (vv. 16, 17) must be read in close connection with *Deut.* 29. 25-27, and when she speaks of the land becoming a 'desolation' and a 'curse' (v. 19), she uses two words the one of which first occurs in *Deut.* 28. 37, whilst the other is used freely in Deuteronomy (see especially *chap.* 28. 15, 45). It also contained instructions for making a covenant similar to that which was made according to

your God, that it may be there for a witness against thee. ²⁷ For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you to-day ye have been rebellious against the LORD; and how much more after my death?

²⁸ Assemble unto me all the elders of your tribes, and your officials, that I may speak these words in their ears, and call heaven and earth to witness against them. ²⁹ For I know that after my death ye will surely corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him through the work of your hands.

³⁰ And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended:—

32 GIVE ear, O ye heavens, and I will speak:

And hear, O earth, the words of my mouth.

² My doctrine shall drop as the rain;

My speech shall distil as the dew;

As the small rain upon the tender herb:

And as the showers upon the grass.

³ For I will publish the name of the LORD.

Ascribe ye greatness unto our God.

⁴ *He* is the Rock, his work is perfect:

For all his ways are judgment:

A God of truth and without iniquity:

Righteous and upright is he.

⁵ They have dealt corruptly with him,

Their mark is not that of his children:

A perverse and crooked generation.

v. 23. See chap. 4. 26.

v. 1. Hear, O heavens, and give ear, O earth, for the LORD hath spoken. *Is.* 1. 2.

v. 2. As a dew from the LORD, as the showers upon the grass. *Mic.* 5. 7.

v. 4. His way is perfect: who is a Rock but our God? *2 Sam.* 22. 31, 32. There is no iniquity with the LORD our God. *2 Chron.* 19. 7.

v. 5. See *Mat.* 17. 17; *Phil.* 2. 15.

Dent. 29. 1 (see 2 Ki. 23. 1, 2, 3); and on the strength of this covenant all idolatrous objects were cleared away. Further, it contained instructions for keeping the Passover (v. 21), see Dent. 16. 1-8. Therein familiar spirits, wizards, teraphim, and idols were to be put away (v. 24), see Dent. 18. 10, 11; and the word translated 'put away' in this verse is confined elsewhere to Deuteronomy. Lastly, the king turns to God with heart and soul and might (v. 25); see Dent. 30. 10. Thus we have every indication that the newly-discovered book was Deuteronomy; but how long had it been lost? Perhaps for fifty years, during Manasseh's long reign. Prof. Green, in his *Higher Criticism of the Pentateuch*, points out that 'Before the close of the century in which Charlemagne died the whole body of his laws had fallen into disuse throughout the whole extent of his Gallic dominions' (p. 156). We cannot be surprised that the practical and stirring addresses of Moses, which every king of Judah ought to have studied, and which were known at least to the prophets in the age of Hezekiah, should have been deliberately ignored by Manasseh and Amon, or that their words should have produced such a deep and startling impression on Josiah.

v. 29. 'The latter days,' a peculiar expression first found in Gen. 49. 1 (*comp.* Nu. 24. 14), and used by Moses in an earlier speech, Dent. 4. 30. It is also found in Jer. 23. 20; 48. 47; 49. 39; Ezek. 38. 16; Hos. 3. 5; Mi. 4. 1. It need not always refer to the same period.

v. 1. There are generally many more rare words in poetry than in prose; and this song is no exception to the rule. Amongst the words which are peculiar (or almost so) to this song are 'drop' (v. 2 and 33. 28), 'small rain' (v. 2), 'crooked' (v. 5), 'howling' (v. 10), 'covered' (v. 15), 'unmindful' (v. 18), 'burnt' (v. 24), 'scatter-in-corners' (v. 26), 'laid up in store' (v. 34), 'protection' (v. 38). Among words which occur for the first time are 'doctrine' (v. 2), 'showers' (v. 2), 'apple' (v. 10), 'increase' (v. 13), Jeshurun (v. 15), 'kicked' (v. 15), Eloah (v. 15), 'devils' (v. 17), 'feared' (v. 17), 'froward' (v. 20), 'set on fire' (v. 22), 'burning heat' (v. 24), 'serpents' (v. 24), 'counsel' (v. 28), 'fields' (v. 32), 'asps' (v. 33), 'calamity' (v. 35), 'trust' (v. 37). The song is frequently quoted by later writers in the O.T. and N.T., as was natural if all the people learnt it by heart. The Jews do not now keep up this salutary practice.

v. 7. I have considered the days of old, the years of ancient times. *Ps.* 77. 5.

v. 8. By these were the nations separated in the earth after the flood. *Gen.* 10. 32.

v. 10. Keep me as the apple of the eye. *Ps.* 17. 8. He that toucheth you toucheth the apple of his eye. *Zech.* 2. 8.

v. 11. I bore you on eagles' wings. *Ex.* 19. 4. He bore them and carried them all the days of old. *Is.* 63. 9.

v. 12. There shall no strange god be in thee. *Ps.* 81. 9.

v. 13. I will make thee ride on the high places of the earth and feed thee with the heritage of Jacob thy father. *Is.* 58. 14. I will multiply the fruit of the tree and the increase of the field. *Ezek.* 36. 30. He would have fed them with the finest of the wheat, and with honey out of the rock I would have satisfied thee. *Ps.* 81. 16.

v. 15. Thou hast forgotten the God of thy salvation and hast not been mindful of the Rock of thy strength, *Is.* 17. 10. Thou art my Father, my God, and the Rock of my salvation. *Ps.* 89. 26; *cf.* 62. 2; 78. 6; also 2 *Sam.* 22. 47.

⁶ Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father *that* hath gotten thee?
Hath he not made thee, and established thee?

⁷ Remember the days of old;
Consider the years of past generations;
Ask thy father, and he will shew thee:
Thy elders, and they will tell thee.

⁸ When the Most-High gave the nations
their inheritance,
When he separated the sons of Adam,
He set the borders of the peoples
According to the number of the children
of Israel.

⁹ For the LORD's portion is his people:
Jacob is the line of his inheritance.

¹⁰ He found him in a desert land,
And in the waste howling wilderness:
He led him about,
He gave him understanding,
He kept him as the apple of his eye.

¹¹ As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her
pinions:

¹² So the LORD alone did lead him,
And no strange god was with him.

¹³ He made him ride on the high places of
the earth,
That he might eat the increase of the
fields;
He made him also to suck honey out of
the cliff,

And oil out of the flinty rock;
¹⁴ Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan,
And goats,
With the fat of kidneys of wheat;
And thou didst drink the red blood of
the grape.

¹⁵ But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick,
Thou art covered *with fat*;
Then he forsook God *which* made him,
And lightly-esteemed the Rock of his
salvation.

v. 8. The reference to Genesis is noteworthy.
v. 9. Inheritances were marked out by a
cord or line, *Comp.* 1 *Chron.* 16. 18; *Ps.* 16. 6;
Mic. 2. 5.

v. 10. The apple of the eye is *lit.* the pupil or
'little man' which one sees in another person's
eye.

v. 15. Jeshurun; also in *chap.* 33. 5, 26 and

Is. 44. 2 only. Some think the word is a play
on the name Israel. It means the Upright
one; *cf.* Jasher. In this verse the rare word
Eloah (frequent in *Job*) is used for God, who
is described as both Maker and Saviour,
whilst the essential features of motherhood
and fatherhood are attributed to him in the
18th and 19th verses.

- ¹⁶ They made him jealous with strangers ;
With abominations they provoked him.
- ¹⁷ They sacrificed unto devils, not to God ;
To gods whom they knew not,
To new *gods that* came newly up,
Whom your fathers feared not.
- ¹⁸ Of the Rock *that* begat thee thou art un-
mindful,
And hast forgotten God (*El*) that gave
birth to thee.
- ¹⁹ And the LORD saw and despised *them*,
Because of the provoking of his sons,
And of his daughters.
- ²⁰ And he said,
I will hide my face from them ;
I will see what their end shall be :
For they are a froward generation,
Children in whom *is* no faithfulness.
- ²¹ They have moved me to jealousy
With *that which is* not God ;
They have provoked me
With their vanities :
And I will move them to jealousy
With *those which are* not a people ;
I will provoke them
With a foolish nation.
- ²² For a fire is kindled in mine anger,
And shall burn unto hell beneath,
And shall consume the earth with her
increase,
And set on fire the foundations of the
mountains.
- ²³ I will heap evils upon them ;
I will use up mine arrows upon them.
- ²⁴ *They shall be* burnt with hunger,
And devoured with burning-heat
And bitter destruction.
I will also send the teeth of beasts upon
them,
With the poison of serpents of the dust.
- ²⁵ The sword without and terror within
Shall destroy both the youth and the
maiden,
The suckling with the grey-head.
- ²⁶ I said, I would scatter-them-into-corners ;
I would make the remembrance of them
to cease
From among men :

v. 16. They provoked him with
their high places
And moved him to jealousy with
their graven images. *Ps.* 78. 58.

v. 17. They sacrificed their sons and
their daughters unto devils. *Ps.* 106.
37. See *1 Cor.* 10. 20.

v. 18. *Comp. James* 1. 18, 'of his
own will he gave birth to us through
the word of truth.'

v. 21. See *Rom.* 10. 19.

v. 22. A fire is kindled in mine an-
ger, which shall burn upon you. *Jer.*
15. 4 ; 17. 4.

v. 25. See *2 Cor.* 7. 5.

v. 17. Here the name of God is *Elah*.
v. 18. We have five names for God in close
proximity in these verses: El, Elah, Eloah,
Elohim, Jehovah.
v. 21. St. Paul makes a remarkable use of

this utterance in his treatise on the destiny of
Israel (*Rom.* 9—11).

v. 26. *Lit.* 'I would corner them.' The verb
occurs nowhere else.

v. 29. O that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned my hand against their adversaries. *Ps.* 81. 13, 14.
She remembereth not her end;
Therefore she came down wonderfully. *Lam.* 1. 9.

v. 30. A hundred shall put ten thousand to flight. *Lev.* 26. 8. *See 2 Chron.* 24. 24. One thousand shall flee at the rebuke of one. *Is.* 30. 17.

v. 31. There is no Rock as our God. *1 Sam.* 2. 2.

v. 35. I will avenge my covenant. *Lev.* 26. 25. O LORD God, to whom vengeance belongeth, shine forth. *Ps.* 94. 1. The time of the LORD's vengeance; he will render unto her retribution. *Jer.* 51. 6. Vengeance is mine, I will repay. *Rom.* 12. 19; *Heb.* 10. 30.

v. 36. The LORD will judge his people. *Ps.* 7. 8. Let it repent thee for thy servants. *Ps.* 90. 13.

For the LORD will judge his people,
And repent himself for his servants. *Ps.* 135. 14. *See Judg.* 2. 18; *Heb.* 10. 30.

Mine heart is turned within me;
my repentings are kindled together.
I will not execute the fierceness of mine anger; I will not again destroy Ephraim. For I am God, and not man. *Hos.* 11. 8, 9. There was none shut up, or left, nor any helper for Israel. *2 Ki.* 14. 26. *Comp.* *1 Ki.* 14. 10; 21. 21; *2 Ki.* 9. 8. My Rock; in him will I trust. *2 Sam.* 22. 3.

v. 39. Is there a God beside me? *Is.* 44. 8. The LORD killeth, and keepeth alive. *1 Sam.* 2. 6. Am I God to kill and to keep alive? *2 Ki.* 5. 7. He woundeth, and his hands make whole. *Job* 5. 18. He hath torn, and he will heal us; he hath smitten and he will bind us up. *Hos.* 6. 1.

²⁷ Were it not that I feared the provoking of the enemy,
Lest their adversaries should behave strangely:
Lest they should say, Our hand is high,
And it is not the LORD that hath done all this.

²⁸ For they are a nation bereft of counsel,
Neither is there consideration in them.

²⁹ O that they were wise,
That they understood this,
That they would consider their end!

³⁰ How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had shut them up?

³¹ For their rock is not as our Rock,
Even our enemies being judges.

³² For their vine is of the vine of Sodom,
And of the fields of Gomorrah:

Their grapes are grapes of gall,
Their clusters are bitter:

³³ Their wine is the poison of dragons,
And the cruel venom of asps.

³⁴ Is not this laid up in store with me,
And sealed up among my treasures?

³⁵ To me *belongeth* vengeance and retribution;

Their foot shall slide in due time:

For the day of their calamity is at hand,
And the things that shall come upon them make haste.

³⁶ For the LORD will judge his people,
And repent himself for his servants;
For he seeth that their power is gone,
And there is none shut up, or left.

³⁷ And he shall say,

Where are their gods,

Their rock in whom they trusted,

³⁸ Which did eat the fat of their sacrifices,
And drank the wine of their drink-offerings?

Let them rise up and help you,
And become your protection.

³⁹ See now that I, I am he,
And there is no god with me:

I kill, and I keep alive;

I wound, and I heal:

And none can deliver out of my hand.

⁴⁰ For I lift up my hand to heaven and say,

As I live for ever,

v. 39. The Personality of the Divine Being is specially brought out here; also the moral government of God.

v. 40. To 'lift the hand' was the Hebrew attitude of swearing or solemn affirmation, as with the Friends now.

⁴¹ If I whet my glittering sword,
And mine hand take hold on judgment,
I will render vengeance to mine enemies,
And will repay them that hate me.

⁴² I will make mine arrows drunk with
blood,
And my sword shall devour flesh;
With the blood of the slain and captive,
From the beginning of triumphs over
the enemy.

⁴³ Rejoice, ye nations, *with* his people:
For he will avenge the blood of his
servants,
And will render vengeance to his adver-
saries,
And will be propitious to his ground
And to his people.

⁴⁴ And Moses came and spoke all the words of
this song in the ears of the people, he, and Ho-
shea the son of Nun. ⁴⁵ And Moses made an
end of speaking all these words to all Israel.

⁴⁶ And he said to them, Set your hearts on all
the words which I witness among you to-day,
which ye shall command your children to ob-
serve to do, even all the words of this instruc-
tion (*or* law). ⁴⁷ For it is not a vain word for
you; because it is your life: and through this
word ye shall prolong your days on the ground
which ye cross the Jordan to possess.

⁴⁸ And the LORD spake to Moses on that same
day, saying, ⁴⁹ Get thee up into this mount of
the Fords, mount Nebo (*which is in the land of*
Moab, that is over against Jericho), and see the
land of Canaan, which I give unto the children
of Israel for a holding. ⁵⁰ And die in the mount
whither thou goest up, and be gathered unto
thy people; as Aaron thy brother died in mount
Hor, and was gathered unto his people; ⁵¹ be-
cause ye trespassed against me among the chil-
dren of Israel at the waters of Meribah Kadesh,
in the desert of Zin; because ye sanctified me
not among the children of Israel. ⁵² For thou

v. 41. I will ease me of mine adver-
saries, and avenge me of mine ene-
mies. *Is.* 1. 24.

v. 43. See *Rom.* 15. 10. The LORD
will be jealous for his land, and pity
his people. *Joel* 2. 18.

vv. 49, 51. Aaron shall be gathered
unto his people. *Nu.* 20. 24. And the
LORD said unto Moses, Get thee up
into this Mount of the Fords, and see
the land which I have given to the
children of Israel. And when thou
hast seen it, thou also shalt be gather-
ed unto thy people, as Aaron thy brother
was gathered. For ye rebelled
against my commandments in the
desert of Zin, in the strife of the con-
gregation, to sanctify me at the
waters before them. *Nu.* 27. 12-14.

vv. 51, 52. Because ye believed me
not, to sanctify me in the eyes of the
children of Israel, therefore ye shall
not bring this congregation into the
land which I have given them. This
is the water of Meribah. *Nu.* 20. 12,
13.

v. 43. The vindication of Israel would be a
cause of joy to the other nations. It will be,
as St. Paul says, 'life from the dead' (*see Rom.*
11. 15; cf. Rom. 15. 10).

v. 44. It is curious to find the old spelling of
Joshua's name. Hoshea had become Jehoshua
(Engl. Joshua). In later times the name was
sometimes pronounced Jeshua (*Ezra* 2. 2), and
the Greek translators adopted this pronuncia-
tion and gave a Greek termination to the
word, whence comes the English *Jesus*. The
Mahomedan form is *Isa*.

v. 46. This law, *i.e.* the instructions already
given.

v. 50. Where were the people (or peoples) to
whom Moses and Aaron were gathered? were
they non-existent? This at any rate was not
what Abraham can have learnt when he came
out of Babylon, or Israel when they came out
of Egypt. If God was (what Moses twice
called him, *Nu.* 16. 22; 27. 16), 'the God of the
spirits of all flesh,' it would be natural to sup-
pose that the spirits of those who had died
were still in his keeping. The expression is
first found in *Gen.* 25. 8, 17.

v. 2. From Zion God hath shone forth. *Ps.* 50. 2.
God came from Teman,
And the Holy One from Mount Paran. *Hab.* 3. 2.

v. 7. I have laid help upon one that is mighty. *Ps.* 89. 19.

v. 8. The Urim and Thummim. *Ex.* 28. 30; *Lev.* 8. 8; *Nu.* 27. 21; 1 *Sam.* 28. 6; *Ezra* 2. 63. See *Ex.* 17. 7.

v. 9. See *Ex.* 32. 26; *Nu.* 25. 8.

shalt see the land opposite; but thou shalt not go into the land which I give the children of Israel.

33 **A**ND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. ² And he said:—

The LORD came from Sinai,
And rose to them from Seir;
He shone forth from mount Paran,
And he came with ten-thousands of saints:
From his right hand went a fiery-law for them.

³ Yea, he loved the peoples;
All his saints are in thy hand:
And they sat down at thy feet;
He shall receive of thy words.

⁴ Moses commanded us a law,
Even the inheritance of the assembly of Jacob.

⁵ And he was *as* a king in Jeshurun,
When the heads of the people *and* the tribes of Israel
Were gathered together.

⁶ Let REUBEN live, and not die;
And let his men be few.

⁷ And this for JUDAH: and he said,
Hear, LORD, the voice of Judah,
And bring him unto his people:
Let his hands be sufficient for him;
And be thou an help from his enemies.

⁸ And of LEVI he said,
Let thy Thummim and thy Urim be
with thy merciful one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;

⁹ Who said unto his father and to his mother,
I have not seen him;
Neither did he acknowledge his brethren
Nor knew his own children:
For they have observed thy word,
And kept thy covenant.

v. 1. 'The man of God': this is the first appearance of the expression. Moses did not use it of himself.

v. 2. 'He came.' Here the Hebrew word is *atha* (*comp.* v. 21), which St. Paul uses in the expression *maran-atha*, *i.e.* the Lord comes (1 *Cor.* 16. 22).

v. 7. Simeon is omitted, and Judah (with which Simeon was subsequently amalgamated)

is put forward: 'Bring him unto his people.' This does not mean, let him die; but rather, let him be brought as ruler over his people.

v. 8. A great contrast between this blessing and the words of Jacob. In Jacob's time Levi had an ill savour, and was coupled with Simeon as worthy of dispersion. Now both were to be dispersed, but in very different senses. Thy holy (merciful) one. *Cf.* *Ps.* 16. 10.

- ¹⁰ They shall teach Jacob thy judgments,
And Israel thy law:
They shall put incense before thee,
And whole-burnt-offering upon thine altar.
- ¹¹ Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise
against him,
And of them that hate him,
That they rise not again.
- ¹² Of BENJAMIN he said,
The beloved of the LORD shall dwell in
safety over him;
He shall cover him all the day,
And he shall dwell between his
shoulders.
- ¹³ And of JOSEPH he said,
Blessed of the LORD be his land,
For the precious things of heaven,
For the dew,
And for the deep that coucheth be-
neath,
- ¹⁴ And for the precious produce of the sun,
And for the precious things put forth
by the moons,
- ¹⁵ And for the chief things of the ancient
mountains,
And for the precious things of the
everlasting hills,
- ¹⁶ And for the precious things of the earth
and the fulness thereof,
And *for* the acceptance of him that
dwelt in the Bush:
Let it come on the head of Joseph,
Even upon the crown of him that was
separate from his brethren.
- ¹⁷ His glory is *like* the firstling of his
bullock,
And his horns are *like* the horns of
buffaloes:
With them he shall push the peoples
together to the ends of the earth:
And they *are* the ten-thousands of Eph-
raim,
And they *are* the thousands of Man-
asseh.

v. 13. The Almighty shall bless thee
with blessings of heaven above, bless-
ings of the deep that coucheth be-
neath. *Gen. 49. 25.*

v. 15. Unto the utmost bound of
the everlasting hills. *Gen. 49. 26.*

v. 16. They shall be on the head of
Joseph, and on the crown of him that
was separate from his brethren. *Gen.
49. 26.*

v. 10. The reward on Levi's loyalty is that
out of that tribe the teachers and priests
should be appointed. The word (כֹּלֵל) trans-
lated 'whole-burnt-offering' is in Lev. 6. 22, 23,
1 Sam. 7. 9, and Ps. 51. 19, only, in this sense.

v. 12. 'The beloved of the LORD.' Hence the
name Jodidiah (2 Sam. 12. 25); 'dwell in safety,'
see chap. 12. 10. If there is any reference here
to the fact that Jerusalem was included in

Benjamite territory, it is exceedingly slight
and vague, and not what would have been
suggested by later events.

v. 13. The relationship to Jacob's blessing is
distinct; but the word (כֶּנֶף) translated
'precious things,' which occurs here and in
Cant. only, is substituted for 'blessings.'

v. 16. The Bush (סִנְיָה) only here and in Ex. 3.

v. 17. Ephraim and Manasseh are compared
to the two horns of the buffalo or bison.

v. 19. Sacrifice the sacrifices of righteousness. *Ps.* 4. 5.

v. 26. Extol him that rideth upon the heavens,
That rideth upon the heaven of heavens. *Ps.* 68. 4, 33.

v. 27. LORD, thou hast been our dwelling-place in all generations. *Ps.* 90. 1.

- ¹⁸ And of ZEBULUN he said,
Rejoice, Zebulun, in thy going out;
And, ISSACHAR, in thy tents.
- ¹⁹ They shall call the peoples unto the mount;
There they shall sacrifice sacrifices of righteousness:
For they shall suck the abundance of the seas,
And treasures hid in the sand.
- ²⁰ And of GAD he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lion,
And teareth the arm with the crown.
- ²¹ And he provided the first part for himself,
Because there, *in* a portion of the law-giver, *was he* seated;
And he came with the heads of the people,
He executed the righteousness of the LORD,
And his judgments with Israel.
- ²² And of DAN he said,
Dan is a lion's whelp:
He shall leap from Bashan.
- ²³ And of NAPHTALI he said,
O Naphtali, satisfied with acceptance,
And full of the blessing of the LORD:
Possess thou the sea and the sunny region.
- ²⁴ And of ASHER he said,
Let Asher be blessed with children;
Let him be acceptable to his brethren,
And dip his foot in oil.
- ²⁵ Thy shoes shall be iron and copper;
And as thy days thy strength shall be.
- ²⁶ There is none like unto the God of Jeshurun,
He rideth upon the heavens in thy help,
And in his excellency on the sky.
- ²⁷ The eternal God is thy dwelling-place,
And underneath are the everlasting arms:
And he shall thrust out the enemy from before thee:
And shall say, Destroy.

v. 21. Referring to Gad's first choice of territory.

v. 23. Naphtalic territory would touch the Sea of Galilee. The word here translated 'sunny region' (נָחוֹם) only occurs in Job, Ecclesiastes, and Ezekiel.

v. 24. A play on the name Asher, which means blessed or happy. Asher was to be rich in olive gardens.

v. 25. Unfailing energy. The word translated 'strength' occurs nowhere else.

v. 26. The heavens are the medium of Divine help. This is true in a meteorological sense little dreamt of by ancient writers.

v. 27. The eternity of God makes Him a sure resting-place for all generations.

²⁸ Israel then shall dwell in safety alone:
The fountain of Jacob shall be upon a
land of corn and wine;
Also his heavens shall drop down dew.
²⁹ Blessed art thou, O Israel:
Who is like unto thee,
O people saved in the LORD,
The shield of thy help,
And who is the sword of thy excel-
lency!
And thine enemies shall submit to thee;
And thou shalt tread upon their high
places.

34 **A**ND Moses went up from the plains of Moab to mount Nebo, to the top of Pisgah (that is over against Jericho). And the LORD caused him to see all the land of Gilead, unto Dan,² and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea,³ and the south, and the circle of the gorge of Jericho, the city of palm trees, unto Zoar.

⁴ And the LORD said to him, This is the land which I swore to Abraham, Isaac, and Jacob, saying, Unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not cross thither.

⁵ So Moses the servant of the LORD died there in the land of Moab, according to the order of the LORD. ⁶ And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth his burial-place unto this day.

⁷ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his freshness abated.

⁸ And the children of Israel wept for Moses in the plains of Moab thirty days. And the days of weeping *and* mourning for Moses came to an end.

v. 28. The people shall dwell alone. *Nu.* 23. 9.

v. 29. Strangers shall submit to me. *2 Sam.* 22. 45. Through the greatness of thy power shall thine enemies submit to thee. *Ps.* 66. 3. The haters of the LORD should have submitted to him. *Ps.* 81. 15. He that treadeth upon the high places of the earth. *Am.* 4. 13.

v. 1. See chap. 3. 27; 4. 49.

v. 4. Unto thy seed will I give it. *Gen.* 12. 7; 13. 17, etc. *Comp. chap.* 3. 27.

v. 8. They mourned for Aaron thirty days. *Nu.* 20. 29. The days of thy mourning shall come to an end. *Is.* 60. 20.

v. 28. Security and prosperity are from him. It is not so much loneliness as the unique position of Israel which is pointed out here and in Balaam's utterance.

v. 29. Moses concludes with a beatitude on Israel, whose position was unique, whose God was their saviour and the guarantee of final triumph.

CHAP. 34. A supplementary chapter written after the death of Moses and preparing the way for the Book of Joshua. The retrospect at the end is later still, perhaps in the days of Samuel, or of one of the later authorised editors.

v. 1. Dan would be in the direction of Hermon. Some of the Danites colonised it early in the period of the Judges.

v. 2. The utmost sea from Moses' point of view would be the Mediterranean, which is

sometimes called the Great Sea. So Joel 2. 20 and Zech. 14. 8 (where neither the A.V. nor the R.V. are correct).

v. 3. The south is here the Negeb, part of the Judean region. The Gorge or *Buka'a* of the Jordan becomes almost circular in the neighbourhood of Jericho north of the Dead Sea. Here was the city of palm trees (*Judg.* 1. 16; 3. 13; *2 Chron.* 28. 15), and here was Zoar (*Is.* 15. 5; *Jer.* 48. 34).

v. 4. The old promise and oath once more referred to.

v. 6. Beth-peor was in Reubenite territory (*Josh.* 13. 20), but Moses' burying-place was outside the boundary.

v. 7. Freshness, *lit. sap.*

v. 8. Another quiet month was passed during the rainy season (Feb. March) before the final enterprise was taken in hand.

⁹ And Joshua the son of Nnn was full of the spirit of wisdom ; for Moses laid his hands upon him : and the children of Israel hearkened to him, and did as the LORD commanded Moses.

¹⁰ And there has not yet risen up such a prophet in Israel as Moses, whom the LORD knew face to face, ¹¹ in all the signs and wonders which the LORD sent him to do in the land of Egypt to Pharaoh and to all his servants and to all his land, ¹² and in all that firm hand, and in all the great terror which Moses brought about in the sight of all Israel.

v. 9. He took Joshua and set him before Eleazar the priest, and before all the congregation : and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses. *Nu. 27. 23.*

v. 10. Face to face the LORD talked with you . . . I stood between the LORD and you. *Chap. 5. 4, 5.*

<i>v. 10.</i> When this book was completed the promised prophet (<i>chap. 18. 15</i>) had not risen up. This postscript was later than Joshua, but	may have been added by Samuel or by one of his school, which lasted over the time of Ezra.
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David's charge to Solomon. 1 CHRONICLES, 23. The number of the Levites.

house ^a unto the name of the LORD my God :	B.C. 1017.	their number by their polls, man by man, was thirty and eight thousand.
8 But the word of the LORD came to me, saying, ^b Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.	^a Deut. 12. 5.	4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were ^c officers and judges:
9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him ^e rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.	^b 1 Kin. 5. 3.	^c Deut. 16. 18.
10 ^b He shall build an house for my name;	ch. 28. 3.	^d Sec 2 Chr. 29. 25, 26.
	^e Or, to oversee.	Amos 6. 5.
	^f Ex. 6. 16.	^e 1 Kin. 4. 25.
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